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THE SPEAKING DEAD;

OR,

*SELECT EXTRACTS FROM THE WRITINGS OF THE
REFORMERS AND MARTYRS.*



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BY

B. BRADNEY BOCKETT, M.A. OXON.,
VICAR OF EPSOM, SURREY.



Ἄποθανὼν ἔτι λαλεῖ.

“He being dead, yet speaketh.”—HEB. xi. 4.

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VIRO PRÆSTANTI
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PREFACE.

THIS compilation, gathered from the voluminous writings of the Fathers of the Reformation and Martyrs in the cause of truth, has been undertaken with the view of placing before the reader the almost perfect harmony existing in the setting forth by them of the great doctrines of the Christian faith. The compiler claims no merit for the attempt to elucidate Bible-teaching. It has been to himself personally a labour of love, and he may fairly hope of spiritual gain likewise. His earnest desire is that others may derive equal benefit from the careful perusal and study of that collateral evidence (so to speak) which uninspired writers have been permitted to give to the force and value of the very words of inspiration. It can be no slight privilege to learn what such devoted servants of God as Cranmer, Ridley, Latimer, Bradford, and others (semi-inspired men, one might almost suppose), have written and published concerning the common faith, in defence of which they laid down their lives, suffering so cruel a death. Their very dust and ashes seem to speak to us from the tomb, and to urge the study of the things which brought them peace with God.

Though the Parker Society's laborious works may be found adorning the shelves of many, both clergy and laity, the valuable gems contained in those precious mines of truth may scarcely be said to have been, to any appreciable amount, brought to the surface; certainly not to have had that value attributed to them which they do so justly merit.

The compiler has endeavoured, following the order of "The Articles of Religion," to extract from the works of our Reformers, and to place them before the reader, the beginning and the ending, the Alpha and Omega, as it were, of the Christian Faith, and somewhat after the following scheme: *e.g.*, The mystical names of God—The Tetragrammaton, *i.e.* Jehovah—The Great "I am"—The Holy Trinity—God's attributes—The creation of the world

and of man—God's covenant with Adam—Man's fall through the tempter—His restoration through the promised Seed of the woman—The covenant of grace—Original and actual sin leading to death, not temporal only, but eternal—Repentance towards God, and Faith towards our Lord Jesus Christ—Dead and living faith—Faith's evidences, *i.e.* good works, grace enabling thereto—The Great atoning Sacrifice and its acceptance with God the Father, evidenced by the resurrection of Christ from the dead—The glorious ascension, and the outpouring of the Holy Spirit, and how He acts upon the hearts and consciences of men, leading them through grace to glory—The Sacraments significant of grace, and, when rightly received, very profitable. With one and all these scriptural doctrines our Reformers were most familiar, and their unwearied labour of love was evidenced in their deep anxiety that the same should be widely spread, broadcast, as it were, throughout the habitable world. Their earnest prayer was that the Gospel of the grace of God in its integrity should not be kept back from perishing sinners, but widely proclaimed. It may scarcely be doubted that to a great extent their prayers have been heard and answered. May not the hope be indulged that when more is known of these testimonies to the faith of the crucified Son of God, in many instances sealed with blood, a corresponding spiritual benefit may be expected? The value, though but of one single soul in God's sight, how great is it! And if the promise holds good still, and is yet in force, that "through the foolishness of preaching it pleaseth God to save them that believe," may we not indulge the hope that the preaching of the "speaking dead" in the following pages may be blessed to the purpose of kindling life?

The biographical notices of the lives, and the graphical accounts of the deaths, of the several Reformers, extracts from whose writings are given, have been gathered from various sources, chiefly from the writings of the Martyrologist, Foxe, and from the Parker Society's published works. The "Unpublished letter of Peter Martyr, Reg. Div. Prof. Oxford, to Henry Bullinger," has been in part reprinted in this publication by the kind permission of the Executors of the late Dean of Ripon, the Very Reverend William Goode. It is not to be found amongst the published Zurich Letters. The Dean in his preface wrote (of Sacraments): "It must be observed that when Peter Martyr states the question agitated to have been, Whether grace is conferred '*per sacramenta*,' it is clear from the rest of his letter, as well as from his other writings that he means '*by virtue* of the Sacraments,' and is

not denying that the Sacraments are means and instruments of grace, where rightly received, which he expressly maintains them to be. Grace is conferred *in the use* of the Sacraments, to *worthy* recipients, but not *by* the Sacraments, as rites endowed with a certain efficacy in themselves." (N.B. The italics are those of the Dean.)

It will be observed that a reading is offered for every day throughout the year, as it is hoped that by this method time may be found, even by the most occupied, to endeavour to grasp the mind of the several writers in support of the vital truths which have been revealed in Holy Scripture. It should not astonish the reader to find that an almost perfect harmony exists, not only with the inspired Word itself, but with the severally-expressed expositions thereof by our Reformers; *e.g.*, in perusing what they have written concerning the Sacraments, we find them, one and all, concurring in their end and object. There is not one dissentient voice. All reject the modern, or rather the revived, fallacies concerning their efficacy—*i.e.*, simply "*ex opere operato*."

A steel engraving of the Martyrs' Memorial at Oxford is presented to the reader, and will, it is hoped, prove acceptable, if only as a reminder of the heart-rending events recorded concerning those who suffered on the spot.

It only remains for the compiler to express a fervent hope that his humble endeavour, through voices of the dead, to preach Christ crucified to the living, may be acceptable to the reader, and, with all its faults and imperfections, accepted by the One who will not reject even the most feeble effort to enlarge His kingdom and promote His honour and glory, for the sake and through the sole merits of His own dear Son, "THE LORD OUR RIGHTEOUSNESS."

SIT LAUS DEO.

BIOGRAPHICAL NOTICES.

JOHN BALE, D.D., Bishop of Ossory, 1553, was born at Cove, Suffolk, 21st November, 1495. Education commenced at a Carmelite convent in Norwich. Sent to Jesus College, Cambridge. Relates the cause of his conversion to the Reformed faith as follows: "I wandered in utter ignorance, and blindness of mind, both at Norwich and Cambridge, having no tutor nor patron, till, the word of God shining forth, the churches of God began to return to the fountain of true divinity. I found all things built not on the sand, but on a solid rock. Hence I made haste to deface the mark of wicked antichrist, and entirely threw off his yoke from me, that I might be partaker of the lot and liberty of the sons of God." This brought him into collision with Archbishop and Bishop, and doubtless he would have been handed over to the secular arm for punishment, had he not found a friend in Cromwell, Earl of Essex, at whose death Bale was exposed to the malice and persecution of his enemies. Feeling his position unsafe in England, he retired to Germany, there remaining until the accession of Edward VI., in 1547. On his return he was presented with the Rectory of Bishopstoke, Hants, and subsequently with the Vicarage of Swaffham, Norfolk. He took his D.D. degree in 1551, and in 1552 was nominated Bishop of Ossory, his consecration, in Dublin Cathedral, taking place on 2nd February, 1553. Now commence his severe trials. No longer safe in his own diocese, he sought refuge in Dublin, and on Michaelmas Day, 1553, endeavoured to escape into Holland, and took ship for that purpose. The vessel was captured by pirates, and Bale sold as a slave. We next hear of him at Basle, in Switzerland, where, it seems, he remained until 1559, returning to England, but not to his diocese, with a broken constitution. His few remaining years were passed at Canterbury, a Prebendal Stall having been given him in the Cathedral. He died at Canter-

bury, A.D. 1563, and was buried there. A list of Bale's writings, which were numerous, is given in Bishop Tanner's "*Bibliotheca Britannico-Hibernica*."—*Vide* Parker Society's Publications.

THOMAS BECON, D.D., Chaplain to Archbishop Cranmer, Prebendary of Canterbury, &c., was born in 1511 or 1512. Became a member of St. John's College, Cambridge. Graduated B.A. in 1530, proceeding to D.D. Ordained about the year 1538. Was Vicar of Brensett, Kent, *temp.* Henry VIII. On Edward VI.'s accession became Rector of St. Stephen's, Walbrook, A.D. 1547; also appointed Chaplain to Cranmer and one of the six preachers in Canterbury Cathedral, also Chaplain to the Protector Somerset. On the death of Edward, Becon was one of the first of the Reformed preachers whom Mary endeavoured to silence. "He was committed to the Tower by an Order of Council, continuing in confinement there until 22 March, 1554." He was also ejected from all his preferments. Having made his escape he is next heard of at Strasburgh, addressing a letter of condolence to the afflicted people of God at home. On the accession of Elizabeth, 1558, Becon returned home and was restored to his preferments, and also appointed to Christ Church, Newgate Street, and in 1563 to the Rectory of St. Dionis Backchurch. His death is supposed to have occurred in A.D. 1567 or 1570. It has been said that we may read his character by his favourite maxim, "If you know all things besides, but know not Christ, you know nothing; if you know Christ, you know enough." While at Cambridge Becon was a frequent hearer of Bishop Latimer, and to his teaching he ascribes all his knowledge of God and of true religion. He appears to have been a very powerful and favourite preacher.

JOHN BRADFORD, Martyr, 1555, a native of Manchester. In 1547 a student of law in the Temple, but inclining towards the Church entered (1548) at Clare Hall, Cambridge, and graduated M.A. Ordained Deacon in 1550. Bishop Ridley appointed him to a Stall in St. Paul's Cathedral. He was also made one of the royal Chaplains. On Mary's accession his doom was sealed. Bold, zealous, and eloquent in defence of truth, he was one of the first victims of this blood-stained reign. In 1554, after eighteen months' confinement in prison he was brought before Bonner and Gardiner, Bishops of London and Winchester, and after numerous meetings with a view to induce him to recant his expressed opinions on Transubstantiation, which efforts all proved fruitless, he was committed to the flames at Smithfield on 1st July, 1555. "When the time of his determined death was come" (writes Foxe) "he

was suddenly conveyed out of the Compter where he was prisoner, in the night season to Newgate ; and from thence he was carried the next morning to Smithfield, where he, constantly abiding in the same truth of God, which before he had confessed, earnestly exhorting the people to repent, and to return to Christ, and sweetly comforting the godly young springal of nineteen or twenty years old (John Lyefe), which was burned with him, cheerfully ended his painful life to live with Christ." "How faithfully Bradford walked, how diligently he laboured, many parts of England can testify. Sharply he opened and reprov'd sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to godly life."—Foxe, vol. vii. p. 144.

HENRY BULLINGER, the celebrated Swiss Reformer, was born in 1504 at Bremgarten, near Zurich, of which his father was Roman Catholic Priest and Dean. He entered the University of Cologne, where he read Luther's writings, and was induced to forsake his father's religion (?) for that of the Protestant Faith. In 1523 he was invited by the Cistercian Abbot of Cappel to accept the office of Lecturer on Divinity in that monastery. It seems that he remained there six years, and composed many of his most valuable works. At this time he made acquaintance with Zwinglius and other Reformers. In 1528 he undertook the pastoral office, and preached for some time at Bremgarten, his father having renounced popery. Bullinger subsequently removed to Zurich, and there succeeded Zwinglius as preacher in the Cathedral, which office he held until his death. He assisted in drawing up the first Helvetic Confession of Faith at Basle, in 1536. After suffering from a painful disease for some years, he was gathered to his rest, at Zurich, in 1575. His Sermons in five Decades have been published by the Parker Society, and many valuable extracts have been taken from them, as will appear in the following pages. Bullinger was undoubtedly a man of much eloquence, deep piety, and Christian amiability.—*Vide* "Universal Biography" (Bullinger).

MILES COVERDALE, D.D., Bishop of Exeter, 1551, is supposed to have been born in 1488, at Coversham, Yorkshire ; but much obscurity exists as to his early life. He was a most zealous preacher of the doctrines of the Reformation. Coverdale published, between 1528 and 1535, his translation of the Bible. The printer is supposed to have been Froschover, a learned bookseller at Zurich. In 1537 two other editions were published by James Nyelson, a bookseller in Southwark. In 1538 another edition at Paris was carried through the press, but the printing was suddenly stopped

by the Inquisition. In 1539 Coverdale was resident at Newbury, Berks, and engaged under Lord Cromwell's directions in the detection of Popish books, &c. In 1540 Cranmer set forth his Bible, and in the same year was Lord Cromwell executed. Coverdale is supposed to have at or about this time left for Germany, where he supported himself by teaching, and by his pastoral charge, living there in very straitened circumstances until the accession of Edward VI. On his return to England, Coverdale was, on 30th August, 1551, consecrated Bishop of Exeter. On Edward's death he was with other bishops deprived of his bishopric, and by order summoned before the Council at Richmond; his release, however, was effected in February, 1555, when he retired to Denmark. In 1558 we find him at Geneva, Basle, &c., the same year returning to England. In 1564 he was instituted to the living of St. Magnus, London, which he resigned in 1566. He died in February 1569, æt. eighty-one, and was buried in the church of St. Bartholomew, London.

THOMAS CRANMER, D.D., Archbishop of Canterbury, and Martyr, 1556, was born at Aslacton, Notts. Was Fellow and Divinity Lecturer of Jesus College, Cambridge. While there, the divorce of Henry VIII. came into question. Cardinals Campeius and Wolsey protracting the matter, caused the King to call in Dr. Cranmer for advice and counsel, who advised the trial and examination of the matter by the Word of God, unto the best learned men of both Universities, Cambridge and Oxford. Hence the dissolution of the King's marriage. Cranmer is now appointed Archbishop of Canterbury (20th March, 1553). Then arose the question of the Pope's Supremacy, and the final determination which led to our country's casting off the yoke of the Bishop of Rome. During the reign of Edward, Cranmer, though maligned most cruelly by his persecutors, was protected by the King; but when Mary came to the throne, she proved his most bitter enemy. Cranmer, who was acquitted of treason, was accused of heresy, and sent to the Tower, and from thence to Oxford, there to dispute with the doctors and divines. The anticipated result shortly followed, and he was condemned on 12th September, 1555. His martyrdom, however, was not completed until 21st March, 1556. Foxe relates, that "when he came to the place where the holy Bishops, Hugh Latimer and Nicholas Ridley were burnt before him for the confession of the truth, kneeling down he prayed to God, and not long tarrying in his prayers, putting off his garments to his shirt, he prepared himself to death. Then was an iron

chain tied about Cranmer, whom, when they perceived to be more stedfast than that he could be moved from his sentence, they commanded the fire to be set unto him. And when the wood was kindled, and the fire began to burn near him, stretching out his arm, he put his right hand into the flame, which he held so stedfast and immovable (saving that once with the same hand he wiped his face) that all men might see his hand burned before his body was touched. His body did so abide the burning of the flame with such constancy and stedfastness, that standing always in one place without moving his body, he seemed to move no more than the stake to which he was bound ; his eyes were lifted up into heaven, and oftentimes he repeated 'my unworthy right hand,' so long as his voice would suffer him ; and using often the words of Stephen, 'Lord Jesus, receive my spirit,' in the greatness of the flame he gave up the Ghost."—Foxe.

JOHN FRITH, Martyr, 1533, a native of Sevenoaks, Kent. Studied at Cambridge under Stephen Gardiner, afterwards Bishop of Winchester, as his tutor. From Cambridge he migrated to Christ Church, Oxford ; and when there, being suspected of favouring Luther's doctrines, was committed to prison. Being released, Frith came to London, and made the acquaintance of William Tyndale. He removed to Flanders, where he remained about three years, and wrote against Purgatory, &c. Driven through lack of means, he returned to England, and to his quondam friend the Prior of Reading. Persecuted by Sir Thomas More, then Chancellor of England, Frith fruitlessly endeavoured to pass over into Flanders. He was captured and sent to the Tower. Plots having successfully been laid to entangle him, he was brought to Lambeth, and afterwards to Croydon, where his old friend (?) and tutor, Gardiner, treated him with great malice and tyranny. Sentence having been pronounced against him, he was delivered over to the secular arm for punishment. He was committed to Newgate, and from thence removed to Smithfield, and on the 4th July, 1553, was burned at the stake. "When the fire was set on he embraced it, and with all patience committed his spirit unto Almighty God, dying at the early age of thirty."

WILLIAM FULKE, D.D. Parentage unknown, but he incidentally informs us that he was born before 1538, and it is presumed in London. He is supposed to have been educated at Christ's Hospital, and from thence transferred to St. John's College, Cambridge, A.D. 1555. He took his degree of B.A., and then entered as student of the legal profession at Clifford's Inn, London.

We next hear of his returning to his University, and proceeding to his M.A. degree, and at the same time being elected to a Fellowship in his College, A.D. 1564. He then proceeds to the degree of B.D. Dissensions, however, arising in his College, upon his being suspected of favouring Puritanical opinions, he is ejected from his post. About this time it appears that the Earl of Leicester, having discovered and appreciating his merits, singled him out for preferment. Through the Earl's means he was (10th August, 1571) presented to the Rectory of Warley, Essex, and in 1573 to Dennington, Suffolk. Fulke now is enabled to proceed to his D.D. degree, and is advanced to the Mastership of Pembroke College, Cambridge (1578). Having filled the office of Vice-Chancellor, and governed his College for eleven years, he died in August, 1589, and was buried in the chancel of his church at Dennington.

EDMUND GRINDAL, D.D., Archbishop, 1570, was born in 1519 at the parish of St. Bees, Cumberland. Was intimate friend of Archbishop Sandys. Was Fellow and subsequently President and Master of Pembroke Hall, Cambridge. Graduated B.A. about 1538—ordained in 1544. Bishop Ridley appointed him one of his Chaplains, with Bradford and Rogers, both martyrs in Mary's reign. In 1551 Grindal was appointed Precentor of St. Paul's, and the same year nominated a Chaplain to Edward VI. On 6th July, 1553, Edward died, and with him the hopes of the Reformers. Grindal now takes refuge in Strasburgh, and on Mary's death (17th November, 1558,) returned to England. We shortly find him engaged in the revision of the Book of Common Prayer. In 1559 he was nominated to the See of London, and consecrated by Archbishop Parker at Lambeth Palace Chapel. In 1570 he is promoted to the Archbishopric of York, and in 1575, on the death of Archbishop Parker, becomes his successor at Canterbury. Unfortunately Grindal fell under the Queen's displeasure, from which it seems he never fully emerged. Afflicted with blindness, he proposed retiring from his post, but "the Queen, commiserating his condition, was graciously pleased to say, that as she had made him, so he should die an Archbishop, as he did, 6th July, 1583." He was buried according to his desire, in the chancel of Croydon Church.

JOHN HOOPER, Bishop and Martyr, 1555, was a native of Somersetshire. He graduated at Oxford, embracing the monastic life, which he shortly renounced, zealously supporting the principles of the Reformation. This soon attracted notice and incurred displeasure. Hooper now escapes to Strasburgh, and at Zurich enjoys the friendship of Bullinger. In 1549 he returns under a sense of

duty to England, hoping to aid the good cause. He is appointed Chaplain to the Duke of Somerset, and about this time is involved in controversy. Hooper was held by the King, Edward VI., in great esteem, and by command remained in London to help the cause of the Reformation. Refusing the See of Gloucester, in consequence of his objection to the oath and vestments, he is summoned by the Council to give a reason for his conduct. Not being satisfied, they commit him to the Fleet Prison. After prolonged arguments and on submission, he is set at liberty, and on 8th March, 1551, was consecrated Bishop of Gloucester. In the following year he is appointed to the Bishopric of Worcester *in commendam* with that of Gloucester, the two Sees subsequently being united. On Mary's accession, Hooper was advised to flee from danger threatening him, but nobly answered, "Once did I flee and took me to my feet, but now, since I am called to this place and vocation, I am thoroughly persuaded to tarry, and to live and die with my sheep." Hooper was one of the first summoned before the Council, and having been brought before Gardiner, is adjudged to be deprived of his preferments. The sufferings of a long imprisonment damp not the Bishop's ardour. He is true to the Reformed faith. Gardiner in consequence commits him to Newgate. He is now formally degraded by Bishop Bonner, and sent prisoner to Gloucester, and delivered into the custody of the sheriffs. On the morning of 9th February, 1555, he is desired to prepare for execution. He walked cheerfully to the appointed spot, and surveying the preparations with a smiling countenance, knelt down and prayed. His prayer being ended, and other preparations completed, he was bound to the stake with an iron hoop, and the fire applied. His sufferings were very protracted and severe; for owing to the greenness and insufficiency of the materials used, together with the violence of the wind, the fire at first had but little effect, and it was necessary to renew it on two several occasions before it reached a vital part. During the whole of this trying interval, which was extended to three quarters of an hour, the martyr's fortitude remained unshaken. He evinced but little sense of suffering; and as long as he retained the power of speech, employed it in prayer to Him whose battle he was fighting. The last words that he was heard to utter were, "Lord Jesu, have mercy upon me; Lord Jesu, have mercy upon me; Lord Jesus, receive my spirit."—Foxe, &c.

ROGER HUTCHINSON, A.D. 1543-1555, was educated at St. John's College, Cambridge, and admitted Fellow in 1543. Of

his personal character little is known. His work, "The Image of God," was published in 1550. His object in it was not merely to explain the doctrine of the Trinity, but to do it in such a manner as to refute the glaring errors of the Church of Rome. The vices of the times and the ill-health of the King (Edward VI.) forewarned him to anticipate the darkness which was about to overshadow the land. When that time of affliction arrived, and some "were thrown into the Fleet, some into the Marshalsea, some were inclosed up into the Tower, some were racked, some were scourged, other some burned, other some were defaced, slandered and persecuted with venomous and lying tongues," he was probably deprived, as a married priest, of his fellowship at Eton, and if he had lived, would have been called upon to take a further share in the sorrows of that melancholy period. The last glimpse we catch of him is pleasing and characteristic. After the persecution had begun, in his last illness, when confined to his bed, he contrived to convey to Day, the printer, then a fellow-prisoner in Newgate with the Marian proto-martyr Rogers, a message full of hopeful anticipation for the future. "Lying on his death-bed," says Day, "he sent to me in my trouble, desiring me that whensoever Almighty God of his own mere mercy and goodness would look no more upon our wretchedness, but wipe away our sinnes, and hide them in the precious wounds of his Son Jesus Christ, and turn once again his merciful countenance towards us, and lighten our hearts with the bright beams of His most glorious Gospel, that I would not only put these sermons of his in print, but also his other book, 'The Image of God,' the which he himself had newly corrected." He did not live to behold the realization of his anticipations, nor indeed to witness the worst troubles of the Reformers, being released from the miseries of that dreadful time between the 23rd May, 1555, which is the date of his will, and the succeeding 15th June, when it was proved.—Foxe.

JOHN JEWEL, D.D., Bishop of Salisbury, A.D. 1560, was a native of Devon. Born 24th May, 1522. At the age of thirteen (A.D. 1535) he proceeded to Oxford, and obtained a Postmastership at Merton College, under his tutor, John Parkhurst. In January, 1547, King Edward VI. ascended the throne, and the light of divine truth burst brightly from the clouds. Several eminent foreign Reformers were now invited to England, and among them Peter Martyr, who was appointed Professor of Divinity at Oxford. The time and occasion of Jewel's ordination are not stated. A license for preaching was granted him in December, 1551, on his

accepting the cure of Sunningwell, Berks. Mary succeeded to the crown in July, 1553, and the Papists were not long in recovering their former power. A man of Jewel's known devotion to the Reformed doctrines would be one of the first to suffer. The charges brought against him were that he had been a diligent hearer of Peter Martyr, with other accusations. He seems to have been ejected from his College, but found at Pembroke College a temporary asylum; but the University was not so unjust to him as his own Society, for he was shortly named public Orator, and had in this capacity to pen a letter of congratulation to the Queen on her accession. For some time Jewel continued at Oxford free from immediate danger. Snares were laid to entrap him, and in an evil moment he gave his consent to certain Romish articles, under pain of death. Reluctantly he signed his name, and was from that moment a heart-stricken man. He knew that what he had done would not satisfy his persecutors, and so it was. He was just in time to escape apprehension. Had he remained a single night longer in Oxford, he would have been delivered to the pitiless Bonner. But by God's providence help was now at hand. He was lighted on by Augustine Bernher, Latimer's faithful attendant, who carried him to a place of safety. He escaped to the Continent, arriving at Frankfort, 13th March, 1555. He did not, however, remain long there, but joined Peter Martyr at Strasburgh. For almost the remainder of his exile, Jewel continued at Zurich. Happier times, however, came. Elizabeth ascending the throne in November, 1558, the exiles prepared to return, and Jewel arrived in London. He was shortly nominated to the See of Salisbury, and consecrated in Lambeth Palace, 21st January, 1560. Oxford conferred a high honour on Jewel this year (1565), having created him D.D., though absent. His labours are now drawing to a close, and feebleness sets in. His disease forces him to take to his bed, and to think of his dissolution not far off. M. Riley, the steward of his house, closed his eyes, A.D. 1571, September 23rd, about three of the clock in the afternoon; ann. æt. almost fifty. The Bishop's character may be said to have been sufficiently illustrated by his writings.

HUGH LATIMER, Bishop and Martyr, 1555, was the son of Hugh Latimer, of Thirkesson, Leicestershire, a husbandman of a good and wealthy estimation. At the age of fourteen years he was sent to Cambridge University, where he gave himself up to the study of divinity. Zealous in the Popish religion, he was a very enemy to the professors of the gospel of Christ. But such was the mer-

ciful goodness of God that he was caught in the blessed net of God's Word. After this winning to Christ, he experienced the power of the adversaries, as was to be expected. Fox writes : " Being baited by the friars, doctors and masters about the year 1529, he continued yet in Cambridge, preaching for the space of three years together, with such favour and applause of the godly, also with such admiration of his enemies that heard him, that the Bishop himself coming in and hearing his gift, wished himself to have the like, and was compelled to commend him upon the same. So Master Latimer, with Master Bilney, after this continued yet in Cambridge a space." At length he was called up to the Cardinal for heresy, but for the time escaped punishment. A benefice having been offered him by the King, he accepted it, the name of the town was West Kington, in the diocese of Sarum. We next read of Latimer's being presented by the King, who greatly favoured him, to the Bishopric of Worcester. He continued, it seems, in the laborious function of a Bishop the space of certain years, till the coming in of the six Articles, and altering of religion. Then being distressed through the straitness of time, so that either he must lose the quiet of a good conscience, or else must forsake his bishopric, he did of his own free accord resign and renounce his pastorship. Coming up to London he was cast into the Tower, remaining prisoner until the accession of Edward. Latimer, it would appear, occupied himself all King Edward's days, preaching for the most part every Sunday twice. As touching himself he ever affirmed that the preaching of the gospel would cost him his life, to the which he no less cheerfully prepared himself, than certainly he was persuaded that Winchester was kept in the Tower for the same purpose, as the event did too truly prove the same. Having the opportunity of escape, of which he declined to avail himself, he is brought before the Council, where patiently hearing all the mocks and taunts of the scornful Papists, he is again cast into the Tower. From thence he is sent to Oxford, with Cranmer and Ridley, to dispute upon articles sent down from Gardiner, Bishop of Winchester. His condemnation shortly follows, and his cruel sufferings and death, which was on the 16th October, 1555, at Oxford, and which will be more particularly related in the memoir of Bishop Ridley.

PETER MARTYR "was invited over to this country by Archbishop Cranmer at the end of 1547, to aid him in the work of Reformation ; and after a short residence with the Archbishop at Lambeth, was placed by him as Regius Professor of Divinity at Oxford. He

was one of three persons whom Cranmer associated with himself in drawing up a revision of the ecclesiastical laws, and was selected by Cranmer as the person to aid him in defending the religion and Book of Common Prayer, established here in the reign of Edward VI., when he challenged the Romanists to a public disputation on the subject, at the commencement of the reign of Mary." And Strype tells us, "As for the learned Italian, Peter Martyr, there was not only an acquaintance between him and our Archbishop, but a great and cordial intimacy and friendship: for of him he made particular use in the steps he took in our Reformation. And whensoever he might be spared from his public readings in Oxford, the Archbishop used to send for him to confer with him about the weightiest matters," &c.—*Vide* Dean Goode's Pamphlet, 1850.

ALEXANDER NOWELL, Dean of St. Paul's, 1560, the son of John Nowell, Esq., of Whalley, Lancashire, was born in that parish, in 1507 or 1508, educated at Middleton, in the same county, and at the early age of thirteen was admitted of Brazenose College, Oxford. Of this society he afterwards became Fellow; and very late in life (1595) was for a few months President of the College. In 1543 he was appointed Master of Westminster School, and in November, 1551, was made Prebendary of Westminster. Of his known attachment to the Reformation, Nowell gave decisive evidence, for when the persecuting spirit of Mary had begun to show itself, we find him at Strasburgh, among those eminent persons who were exiles for their religion. When, on the death of Queen Mary, the exiles returned to England, Nowell was among those who were employed to carry out Queen Elizabeth's plans for the reformation of religion. To Nowell and others were assigned, in 1559, the visitation of the dioceses of Lincoln, Peterborough, &c. Early in the following year Bishop Grindal collated Nowell to the Archdeaconry of Middlesex, to the Rectory of Saltwood (which, however, he very soon resigned), and to a Stall in the church of Canterbury. In the same year he was appointed to a Stall in St. Peter's, Westminster, and at the close of the year to the Deanery of St. Paul's, which he held till his death. In a Convocation which revised the "Articles of Religion," agreed upon in the reign of King Edward VI., Nowell was chosen Prolocutor, and took an active part in the proceedings of that assembly. He was soon after employed to compose a Homily, to be added to the Form of Prayer which was put forth in consequence of the plague which

was raging. The work, however, which has identified the name of Nowell with the Church of England, is the Catechism, from which extracts have been made. His death took place on 13th February, 1602.

JOHN PHILPOT, B.C.L., Archdeacon and Martyr, 1555, was born A.D. 1511, his father being Sir Peter Philpot, Knight of the Bath, of Compton, Hants. He was sent to reap the benefits of the education which Wykeham's school presented. His study seems to have been of Latin, Greek, and Hebrew, but in Hebrew he made the greatest proficiency. In 1534 he was admitted Fellow of New College, Oxford, and took the degree of B.C.L.. In 1541 we read of the forfeiture of his Fellowship, which fell void because of absence, he being then on his travels. On his return to England Philpot gave no uncertain signs of his religious views, which had savoured of Romanism, being totally different from those in which he had been nurtured. Moved with a holy zeal in the cause of truth, he exercised his ministry in the furtherance of Reformation principles. Gardiner, Bishop of Winton, now evinced special ill-will against him. As an index of the state of his mind, we find his key-note is justification by the meritorious obedience of Christ, exclusive of any work of man. Philpot was advanced to the Archdeaconry of Winchester in the reign of Edward VI., but the precise time cannot be stated. The proceedings of his Archdeacon were jealously observed by Gardiner, the deprived Bishop of Winton. The year 1553, which saw Queen Mary upon the throne, witnessed the beginning of sore troubles, and the Archdeacon was soon involved in them. Bonner was restored to the See of London, hence the severe penalties which lighted upon the faithful Archdeacon's head. Philpot, at a Convocation, October, 1553, was excommunicated "as contumacious," without any personal citation, illegally deprived of his Archdeaconry, and committed to prison. In this durance he remained about two years. From prison the Archdeacon was removed to the Sessions House, Newgate, in October, 1555, and having been examined before the Queen's Commissioners, was committed to the custody of Bishop Bonner. Let Foxe, the martyrologist, detail the latter and painful scenes of the life of this eminent man. "When he was come to the place of suffering, he kissed the stake, and said, 'Shall I disdain to suffer at this stake, seeing my Redeemer did not refuse to suffer a most vile death upon the cross for me?' And then, with an obedient heart, full meekly he said the 106th and two following Psalms. Then they bound him

to the stake and set fire unto that constant martyr, 18th December, 1555."

JAMES PILKINGTON, B.D., Bishop of Durham, 1560, was born at Rivington, in Lancashire, in 1520. About the age of sixteen he was admitted a member of St. John's College, Cambridge, when he proceeded to the degree of B.A. in 1539, and was elected Fellow on 26th March in the same year. He afterwards took the degrees of M.A. 1542, and B.D. 1550. He was zealous in forwarding the Reformation. Upon the death of Queen Mary, in 1558, the exiles prepared to return home. Pilkington was then at Frankfort. On returning he was associated with Bill, Parker, Grindal, Cox, Guest, Whitehead, and May, as Commissioners to revise the Book of Common Prayer, being appointed to that office by a proclamation, issued in December, 1558, and the work was completed in April of the following year. In 1559 he was appointed also one of the Commissioners for visiting Cambridge, to receive from the heads of houses and others their oaths of allegiance to the Queen, and of her supremacy. At the close of 1560 Pilkington was nominated, at the age of forty, to the See of Durham, of which he was the first Protestant Bishop. He had the royal assent on the 20th of February; was consecrated on the 2nd March, and was enthroned in the Cathedral on the 10th April. On the 8th June, 1561, he preached a memorable sermon at St. Paul's Cross, on the destruction of St. Paul's Cathedral by lightning; in the which he exhorted the people to "take the dreadful devastation of the church to be a warning of a greater plague to follow, if amendment of life were not had in all estates." The Bishop founded a free grammar-school at Rivington, "for the bringing up, teaching and instructing children and youth in grammar and other good learning, to continue for ever," and endowed it with lands and rents of considerable value in the county of Durham. He died at Bishop-Auckland, on the 23rd January, 1575, aged fifty-five. Foxe, the martyrologist, who was the Bishop's friend and companion in exile, was, in September, 1572, appointed by him to a Prebendal Stall in his Cathedral. A zealous Protestant, Bishop Pilkington possessed in an eminent degree that rare judgment and moderation which are the characteristics of our early English Reformers.

NICHOLAS RIDLEY, D.D., Bishop and Martyr, 1555, was born in the beginning of the sixteenth century, in Northumberland, not far from the Scottish border. He entered at Pembroke College, Cambridge, about A.D. 1518, and took his B.A. degree in 1522.

He was elected Fellow of University College, Oxford, in 1524, but declined the honour, and was chosen Fellow of Pembroke, Cambridge, the same year. In 1525 he wrote himself M.A., and subsequently was elected to the Mastership of his College. Impelled by that thirst for knowledge which ever distinguished him, Ridley went in 1527 to Paris, for the purpose of studying at the Sorbonne. In 1530 we find him Junior Treasurer of his College, and Proctor in 1534, when he signed the decree against the Pope's supremacy. In 1538 he appears in a new capacity, that of a parish priest. The Vicarage of Herne, in Kent, was bestowed upon him. So successful was he as a preacher, that he attracted to his church numbers who had hitherto omitted the duty of attendance at the services of the church. On Ridley's return from Paris, it would seem that, now D.D., he was made Chaplain to King Henry VIII., and promoted afterwards by him to the Bishopric of Rochester, 1547, and so from thence translated to the See and Bishopric of London in King Edward's days, 1550. Foxe, the martyrologist, writes : " Bishop Ridley, after the coming in of Queen Mary, eftsoon, and with the first was laid hands upon, and committed to prison : first in the Tower, then after translated from thence, with the Archbishop of Canterbury (Cranmer) and Master Latimer, to Oxford ; was with them enclosed in the common gaol and prison of Bocardo ; while at length, being dissevered from them, he was committed to custody in the house of one Irish, where he remained till the last day of his death and martyrdom, which was from the year of our Lord, 1554, till the year 1555, and 16th day of October." Foxe gives us the following painful account of the murder of both Ridley and Latimer in the following words : " Then they brought a faggot, kindled with fire, and laid the same down at Dr. Ridley's feet. To whom Master Latimer spake in this manner : ' Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.' And so the fire being given unto them, when Dr. Ridley saw the flame coming up towards him, he cried with a wonderful loud voice, '*In manus tuas, Domine, commendo spiritum meum : Domine, recipe spiritum meum !*' And after, repeated this latter part often in English, ' Lord, Lord, receive my spirit !' Master Latimer crying as vehemently on the other side, ' O Father of heaven, receive my soul !' who received the flame as if embracing it. After that he had stroked his face with his hands, and, as it were, bathed them a little in the fire, he soon died (as it appeareth) with very little pain or none. But Master Ridley, by reason of the evil making of the

fire, which was kept down by the wood, desired them, for Christ's sake, to let the fire come unto him. In all his torment, he forgot not to call unto God still, having in his mouth, 'Lord, have mercy upon me !' intermingling his cry, 'Let the fire come unto me—I cannot burn !' "

THOMAS ROGERS, A.M., Chaplain to Archbishop Bancroft. Very scanty notices have been preserved of his life. Wood says ("Athen. Oxon."), "Thomas Rogers, a most admirable theologist, an excellent preacher, and well deserving every way of the sacred function, was born, as I conceive, in Cheshire, and came full ripe to the University before 1568. About which time, being made one of the students of Christ Church, took holy orders very early, and afterwards the degree of M.A. [*scil.* ann. 1576], before which time he was a sedulous and constant preacher of God's Word. What his preferments were successively afterwards, I know not, only that he was Chaplain to Dr. Bancroft, Bishop of London, and at length Rector of Horninger, near to S. Edmunds Bury, in Suffolk, where and in the neighbourhood he was always held in great esteem, for his learning and holiness of life and conversation."

EDWIN SANDYS, Archbishop of York, 1576, was born in 1519, near Hawkshead, Lancashire. In 1532 or 1533 he was sent to the University of Cambridge, and placed at St. John's College, a house deeply tinctured with the principles of the Reformation, and here doubtless his religious views were, if not implanted, at least confirmed. He served the office of Proctor, and was in 1547 elected Master of Catherine Hall. In 1549 he was made Prebendary of Peterborough, and obtained in 1552 the second Stall at Carlisle, both on the presentation of the Crown. In 1553, when he was Vice-Chancellor of the University of Cambridge, King Edward died; the troubles that ensued to Sandys are narrated fully by Foxe, from which may be gathered that he was, under compulsion, induced to yield up his office, and to repair home to his own College. Shortly was he informed that it was the Queen's pleasure that he should be carried prisoner to the Tower, from which he had an almost miraculous escape to Antwerp, but being hardly pressed, hasted away and came safely to Ausburgh, in Cleveland, and then journeyed towards Strausborough. We next hear of him in Zurich, and there was he in Peter Martyr's house for five weeks. Being there, as they sat at dinner, word suddenly came that Queen Mary was dead, and Sandys was sent for by his friends at Strausborough. He with Grindal came to England,

and arrived in London the same day that Queen Elizabeth was crowned. Being received very graciously by the Queen, he was soon employed in various matters which regarded the reformation of religion. He was one of the divines in commission for reviewing the "Common Prayer." Naturally preferment awaited him, Worcester was the see designed for him, and to this he was consecrated at Lambeth 21st December 1559, by Parker, Archbishop of Canterbury. Sandys was one of those employed upon the Bishops' Bible. In 1570, the See of London being vacant by the promotion of Grindal to that of York, Sandys was promoted to it. Archbishop Parker died 17th May, 1575, and Sandys was the principal mourner at his funeral. The vacancy prepared the way for his advancement; accordingly we find him promoted 8th March, 1576, to the See of York, Grindal having been nominated as Parker's successor at Canterbury. It seems that many troubles pressed deeply upon the Archbishop's mind some time before his death, which occurred 10th July, 1587. He was buried in the collegiate church of Southwell.

WILLIAM TYNDALE, Martyr, 1536, and early translator of Scripture, was born at North Nibley, Gloucestershire, in 1484, or as some say in 1477. He studied at Oxford, but graduated at Cambridge. In 1502 he obtained Orders. In 1522 he engaged himself as tutor in the family of Sir John Welch, of Little Sodbury, Gloucestershire. In 1525, at Antwerp as some suppose, but at Worms as others think, he completed his translation of the New Testament in octavo. Tonstall, Bishop of London, issued a prohibition against it, "nevertheless" (writes Foxe) "copies came thick and threefold into England." Three thousand copies were printed, and these were immediately followed (*vide* "Quarterly Review," 1870) by an equal number of the quarto edition. The Romish hierarchy condemned the book, and all in whose possession it should be found. Cardinal Wolsey sent emissaries to various towns on the coast of England and Holland, to search out and buy up copies. These were burned in the presence of the Cardinal and his clergy before the gate of St. Paul's Cathedral, on Sunday, 11th February, 1526. In 1529 Tyndale issued a fifth edition, and also commenced the first four books of the Old Testament. The fifth was lost by a shipwreck. Strenuous efforts were made by his enemies, but in vain, to decoy him into England. A miserable spy, Philips, procured however his imprisonment. After two years he was tried and condemned by the Emperor's decree, in an assembly at Ausburgh. He suffered

martyrdom on Friday, 6th October, 1536, at Villevorde or Villefort, near Brussels. "At last" (writes Foxe), "after much reasoning, when no reasoning would serve, although he deserved no death, he was condemned by virtue of the Emperor's decree, and upon the same brought forth to the place of execution; was there tied to the stake; and then strangled first by the hangman, and afterwards with fire consumed, crying thus at the stake with a fervent zeal and a loud voice, "Lord, open the King of England's eyes." The dying martyr's prayer was thus far answered, that the King of England's eyes were opened to the folly of continuing to fight against the circulation of Tyndale's versions of the Scriptures. Before the waning year had come to its close, the first volume of Holy Scripture ever printed on English ground came forth from the press of the King's own printer, and that volume was a folio Testament, Tyndale's own version, with his prologues too, and with the long proscribed name of Tyndale openly set forth on its title-page.

JOHN WHITGIFT, D.D., Archbishop of Canterbury, 1583. The family of Whitgift was of good antiquity in the West Riding of the County of York. John, the eldest son, was born at Grimsby in 1530 or 1533, and was entrusted for his education to his uncle, the abbot, who perceiving the quickness of his nephew's parts, placed him for a time at St. Anthony's School in London, then in high repute. In 1548 or 1549 he was sent to Cambridge, and placed in Queen's College, but afterwards migrated to Pembroke Hall, where Bishop Ridley was Master, and Grindal and Bradford at that time Fellows, the latter becoming his tutor. In 1553-54 he commenced B.A., and was elected Fellow of Peter House in 1555. Dr. Andrew Perne, then Master of the College, proved a kind patron and fast friend of young Whitgift, and shielded him in 1556, during the perilous visitation of the University by the commissioners appointed under Cardinal Pole's authority. Better times were approaching; and after the accession of Queen Elizabeth he was ordained in 1560, and preached his first sermon at St. Mary's. His degrees were M.A. 1556, B.D. 1563, and D.D. 1567. He was Margaret Professor of Divinity in 1566. In 1567 Whitgift succeeded Dr. Hutton in the Mastership of Pembroke Hall, but there he stayed but a few weeks, for [July 4] he was made Master of Trinity. The Queen took a liking to him, and punning upon his name said that he had a *white gift* indeed. She in consequence appointed him one of her Chaplains. Having been Chaplain to Cox, Bishop of Ely, he was by that prelate

appointed to the Rectory of Teversham, and 5th December, 1568, to a Prebendal Stall in Ely Cathedral. In 1572 Whitgift had resigned Teversham; in 1576 he was nominated to the See of Worcester, and consecrated, 21st April, 1577, at Lambeth. It seems the Queen intended him for the See of Canterbury, Grindal the primate being then under her displeasure, but Whitgift distinctly refused to step into his place during Grindal's lifetime. But a vacancy occurring by the Archbishop's death 6th July, 1583, the Bishop of Worcester was nominated to succeed him, and was confirmed September 23, in the same year. The Archbishop was highly esteemed by Queen Elizabeth, though he had faithfully remonstrated with her as to the alienation of Church property. Her Majesty is said to have called him her "little black husband," and to have expressed the satisfaction she had in devolving her clergy cares upon him. She not unfrequently dined with him at Lambeth. The Archbishop attended his royal mistress on her death-bed; and placed the crown upon the heads of King James and Queen Anne at Westminster, 25th July, 1603. His days, however, were now drawing to a close. He was present at the famous Hampton Court Conference held 14th, 16th, 18th January, 1604. Soon afterwards he took cold by going in his barge to Fulham. On the following Sunday he was at Whitehall, and had some discourse with the King; but, on leaving his Majesty, he was seized with a paralytic stroke, which disabled his right side and deprived him of speech. He was immediately carried into an apartment by the Lord Chancellor, the Bishop of London, and others, and afterwards conveyed to Lambeth. On the following Tuesday the King came to visit him, and said "that he should beg him of God in his prayer; which if he could obtain, he should think it one of the greatest temporal blessings that could be given him in his kingdom." The dying prelate attempted to reply; but all that could be understood was, "*Pro ecclesia Dei, pro ecclesia Dei.*" After the King's departure he made signs for ink and paper; but after two or three trials he found he could not hold the pen, and with a sigh lay down. The next day at 8 p.m., 28th February, 1604, he expired. He was solemnly buried at Croydon, 27th March, Dr. Babington, Bishop of Worcester, preaching the funeral sermon from 2 Chron. xxiv. 15, 16.—See Biographical Memoir (Parker Society's Works), and Foxe.

JANUARY 1.

יהוה

THE MYSTICAL NAMES OF GOD.

Α Ω

"I am Alpha and Omega, the first and the last."—REV. i. 11.

Among all the names of God, that is the most excellent which they call *Tetragrammaton*, that is (if we may so say), the four-lettered name : for it is compounded of the four spiritual letters, and is called Jehovah. It is derived of the verb-substantive, *Hovah*, before which they put *Jod* and make it Jehovah, that is to say, "Being," or, "I am ;" as he that is *αἰρουσία*, a being of himself, having his life, and being not of any other but of himself ; lacking nobody's aid to make him to be, but giving to be all manner of things ; to wit, eternal God, without beginning and ending, in whom we live, we move, and have our being. To this do those words specially belong, which we find to have passed betwixt God and Moses in Exodus iii. : "And Moses said to God, Behold, when I come unto the children of Israel, to whom thou dost now send me, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall ask me, saying, What is his name ? What answer shall I make them ? And God said to Moses, 'I am that I am ;' or, 'I will be that I will be ;' and he said, Thus shalt thou say to the children of Israel, 'I am,' or 'Being,' or 'I will be,' hath sent me unto you." That is, I am God that will be, and he hath sent me, who is himself Being or Essence, and God everlasting. For their future tense containeth three sundry times—He that is, He that was, and He that will be, hath sent me. Truly the evangelist and apostle John seemed in his Revelation to have had an eye to these words of the Lord, which also he went about to interpret, saying in the person of God : "I am Alpha and Omega, the beginning and the end, or the first and the last, saith the Almighty Lord, which is, and which was, and which shall be" (Rev. i.).

BULLINGER, 1524-1575.

JANUARY 2.

THE "I AM."

"I am, and none else beside me."—Is. xlvii. 8.

"Art thou not from everlasting, O Lord my God, mine Holy One?"

HAB. i. 12.

That there is but one God who is "living, true, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness," is a truth which may be gathered from the all-holy and sacred Scripture: and is agreeable to the doctrine of the reformed churches. For both God's Word giveth us to know that God is One (1 Cor. viii. 4) and no more, the living (2 Cor. vi. 16) and true God (1 Thess. i. 9) everlasting (Dan. vi. 26), without body, parts, or passions (John iv. 24); of infinite power (Rev. xi. 17), wisdom (Rom. xvi. 27), and goodness (Ps. cvi. 1): and God's people in their public Confessions from Ausburgh, Helvetia, etc., testify the same. Some in place of God worshipped beasts unreasonable, as the Egyptians did a calf, an ox, vultures, crocodiles, etc. Some as gods have adored men, under the names of Jupiter, Mars, Mercury, and such like; and some even at this day for God do worship kine, the sun, and what they think good. That the world and all things visible and invisible therein, both were made and are preserved by the almighty and only power of God, are truths grounded upon the Holy Scripture. For, touching the creation of the world, we read that "in the beginning God created the heaven and the earth," etc. (Gen. i. 1). He made heaven and earth; "by him were all things created which are in heaven, and which are in earth, things visible, and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by him, and for him" (Col. i. 16); by his Son he made the worlds, and all these acknowledged by the churches, primitive and reformed, at this day. And touching the preservation of all things by him created: "My soul, praise thou the Lord" etc. (saith the Psalmist), "which covereth himself with light as with a garment, spreadeth the heavens like a curtain; which layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind," etc. (Ps. civ. 1).

TH. ROGERS, A.M., 1576-1615.

JANUARY 3.

GOD ALMIGHTY.

"I am the Almighty God."—GEN. xvii. 1.

God said unto Abraham: "I am the Almighty God: walk before me, and be thou perfect" (Gen. xvii.). By the prophet Jeremy he saith also: "Behold, I am the Lord God of all flesh. Is there anything too hard for me? Shall anything be impossible in my sight saith the Lord of hosts?" (Jer. xxxii.). Our Saviour Christ saith also: "With God all things are possible" (Mark xix.). And the angel Gabriel said to Mary the Virgin: "With God shall nothing be impossible" (Luke i.). I call God not only a Father, but also Almighty. And in that he is Almighty, he made both heaven and earth, and all things contained in them, both visible and invisible, yea, and that of nothing. And as he at the beginning made them of nothing, so likewise doth he now still defend, govern, and keep them, even with the same might and power wherewith he made them at the beginning. Moses saith: "In the beginning God made heaven and earth" (Gen. i.). Jeremy saith: "It is thou, O Lord God, that hast made heaven and earth with thy great power and outstretched arm. For there is nothing too hard for thee" (Jer. xxxii.). The Psalmograph saith: "Thou, O Lord, at the beginning madest the earth; and the heavens are the works of thine hands" (Ps. cii.). St. Paul saith: "God made the world, and all things that are in it" (Acts xvii.). Again, "God made all things" (Eph. iii.). What comfort or doctrine dost thou gather of this? Great comfort and much doctrine. For in believing on this God who made both heaven and earth, I am right well assured that I am free from the number of them which do believe, honour, and serve strange and false gods, yea, rather idols and devils; and that I am the servant, yea, the son by adoption, through Christ Jesu our Lord, of that one and only true and everlasting God. Moreover, I learn that God created me and all his other creatures, both spiritual and corporal, both heavenly and earthly, of nothing, by his mighty power.

BECON, S. T. P., 1538-1567.

JANUARY 4.

GOD'S OMNIPRESENCE AND OMNIPOTENCE.

"Thou God seest me."—GEN. xvi. 13.

It is manifest that all phrases, dark speeches, and riddles make nothing against the presence of God in all places, but rather fortify and establish it: we can go nowhither from his Spirit, we can fly nowhere from his face: if we climb up unto heaven, he is there: if we go down unto hell, he is also there. We must not imagine him to be contained in place, and yet he is all things in all. He is to all men as he findeth them: he is good to them that he findeth good, and ill to them that be ill: he is a helper in them that be good, and a punisher in them that be evil. If thou lookest for any succour, help, or aid at God's hand, forsake that is evil and follow that is good. Call to remembrance that God is with thee everywhere: he is with thee going, he is with thee by the way, he is with thee when thou art doing thy devilish purpose: he standeth by and looketh on, writing thy fact, as it were, in a pair of tables, and at the last day he will make it known unto all men, to thy utter confusion, shame, and condemnation. If thou be afraid of men that destroy the body, fear him that hath power to throw both thy body and soul headlong into hell, into the lake that burneth with fire and brimstone, which is the second death. Thou mayest escape the punishment of man, but thou canst not escape God's hand, who punisheth more grievously than man. Whither wilt thou fly from God? Surely thou canst not fly from him, but by flying unto him: thou canst not escape his wrath, which is his righteousness, but by appealing unto his mercy. David compareth God to a man that draweth a bow: the farther he draweth his shaft, which is his punishment, the greater is the stroke thereof.

ROGER HUTCHINSON, 1543-1555.

JANUARY 5.

GOD'S NAME UNSPEAKABLE.

"*Canst thou by searching find out God?*"—JOB xl. 7.

Tertullian in his book *de Trinitate*, says, "Say all of him (God) whatsoever thou canst, and yet thou shalt still rather name something of his than himself. For what canst thou fitly speak or think of him, that is greater than all thy words and senses? Unless it be, that after one manner, and that, too, as we can, as our capacity will serve, and as our understanding will let us, we shall in mind conceive what God is, if we shall think that he is that which cannot be understood, nor can possibly come into our thoughts what kind of thing, and how great it is. For, as at the seeing of the brightness of the sun the sight of our eyes doth so dazzle and wax dim, that our sight cannot behold the very circle of the same by reason that it is overcome of the brightness of the beams that are object against it, even so fareth it with the sight of our mind in all our thoughts of God; and by how much more she settlenth herself to consider of God, by so much more she is blinded in the light of her cogitation. For what canst thou fitly think of him who is above all loftiness, higher than all height, deeper than all depth, lighter than all light, clearer than all clearness, brighter than all brightness, stronger than all strength, more virtuous than all virtue, fairer than all fairness, truer than all truth, greater than all greatness, mightier than all might, richer than all riches, wiser than all wisdom, more liberal than all liberality, better than all goodness, juster than all justice, and gentler than all gentleness? For all kinds of virtues must needs be less than he that is the Father and God of all virtues; so that God may truly be said to be such a certain Being as to which nothing may be compared. For he is above all that may be spoken." Hitherto have I cited the words of Tertullian.

BULLINGER, 1524-1575.

JANUARY 6.

GOD OUR HEAVENLY FATHER.

"Our Father which art in heaven."—MATT. vi. 9.

There be some temporal fathers which would fain help their children, but they cannot ; they be not able to help them. Again, there be some fathers which are rich, and might help their children but they be so unnatural, they will not help them. But our Heavenly Father, in that we call him "Father," we learn that he will help, that he beareth a fatherly love towards us. "In heaven." Here we learn that he is able to help us, to give us all good things necessary to soul and body ; and is mighty to defend us from all ill and peril. So it appeareth that he is a Father which will help ; and that he, being celestial, is able to help us. Therefore we may have a boldness and confidence, that he may help us : and that he will help us, where and whensoever we call, he saith, *Cælum et terram impleo*, "I fill heaven and earth" (Jer. xxiii.). And again, *Cælum mihi sedes est, et terra scabellum pedum meorum*, "Heaven is my seat, and the earth is my footstool" (Isa. lxvi.). Where we see, that he is a mighty God ; that he is in heaven and earth, with his power and might. In heaven he is apparently (*sc.* clearly), where face to face he sheweth himself unto his angels and saints. In earth he is not so apparently, but darkly, and obscurely he exhibiteth himself unto us ; for our corrupt and feeble flesh could not bear his majesty. Yet he filleth the earth ; that is to say, he ruleth and governeth the same, ordering all things according unto his will and pleasure. Therefore we must learn to persuade ourselves, and undoubtedly believe, that he is able to help, and that he beareth a good and fatherly will towards us ; that he will not forget us. Therefore the king and prophet David saith, "*Dominus de cælo prospexit*," "The Lord hath seen down from heaven" (Ps. liii.). As far as the earth is from the heaven, yet God looketh down, he seeth all things, he is in every corner. And therefore our petition and prayer should be unto him which will hear and can hear. For it is the Lord that looketh down.

JANUARY 7.

GOD'S POWER, BEAUTY, GOODNESS.

"Who is so great a God as our God?"—Ps. lxxvii. 13.

Concerning our corruption and naughtiness, what a thing is it that power, riches, authority, beauty, goodness, liberality, truth, justice, which all thou art, good Lord, cannot move us to love thee! Whatsoever things we see fair, good, wise, mighty, are but even sparkles of that power, beauty, goodness, wisdom which thou art. For to the end thou mightest declare thy riches, beauty, power, wisdom, goodness, etc., thou hast not only made, but still dost conserve all creatures to be, as David saith of the heavens, declarers and setters-forth of thy glory, and as a book to teach us to know thee. How fair thou art, the beauty of the sun, moon, stars; light, flowers, rivers, fields, hills, birds, beasts, men, and all creatures, yea, the goodly shape and form of the whole world, doth declare. How mighty thou art, we are taught by the creation of this world even of nought, by governing the same, by punishing the wicked giants thereof, by overthrowing their devices, by repressing the rages of the sea within her bounds, by storms, by tempests, by fires: these and such-like declare unto us thine invisible, almighty, and terrible power, whereby thou subduest all things unto thee. How rich thou art, this world, thy great and infinite treasure-house, doth well declare. What plenty is there not only of things, but also of every kind of things. How good thou art, all creatures generally and particularly do teach. What creature is there in the world which thou hast not made for our commodity? I will not say how that thou mightest have made us creatures without sense or reason, if thou hadst would. But, amongst all things, none doth teach us so thy great love towards us as doth the death of thy most dearly-beloved Son, who suffered the pains and terrors thereof, yea, and of hell itself, for our sakes. If this thy love had been but a small love, it would never have lasted so long, nor Christ should never have died.

BRADFORD, M.A. AND M., 1555.

JANUARY 8.

GOD'S LOVE UNCHANGEABLE.

"I am the Lord, I change not."—MAL. iii. 6.

The world, without doubt (this I do believe and therefore I say) draweth towards an end, and in all ages God hath had his own manner, after his secret and unsearchable wisdom, to use his elect; sometimes to deliver them, and to keep them safe; and sometimes to suffer them to drink of Christ's cup, that is, to feel the smart, and to feel of the whip. And though the flesh smarteth at the one, and feeleth ease in the other, is glad of the one, and sore vexed in the other; yet the Lord is all one towards them in both, and loveth them no less when he suffereth them to be beaten, yea, and to be put to bodily death, than when he worketh wonders for their marvellous delivery. Nay, rather He doth more for them, when in anguish of the torments He standeth by them, and strengtheneth them in their faith, to suffer in the confession of the truth and His faith the bitter pangs of death, than when He openeth the prison-doors and letteth them go loose: for here He doth but respite them to another time, and leaveth them in danger to fall in like peril again; and there He maketh them perfect, to be without danger, pain, or peril, after that for evermore; but this His love towards them, howsoever the world doth judge of it, is all one, both when He delivereth and when He suffereth them to be put to death. He loved as well Peter and Paul, when (after they had, according to His blessed will, pleasure, and providence, finished their courses, and done their services appointed them by Him here in preaching of His Gospel) the one was beheaded, and the other was hanged or crucified of the cruel tyrant Nero, when He sent the angel to bring Peter out of prison, and for Paul's delivery He made all the doors of the prison to fly wide open, and the foundation of the same like an earthquake to tremble and shake.

RIDLEY, BP. AND M., 1555.

JANUARY 9.

GOD'S GREAT MERCY, EXAMPLES OF.

"To the Lord our God belong mercies and forgivenesses."—DAN. ix. 9.

Adam in paradise transgressed grievously, as the painful punishment which we all as yet do feel proveth, if nothing else. Though by reason of his sin he displeased God sore, and ran away from God (for he would have hid himself, yea, he would have made God the causer of his sin, in that he gave him such a mate, so far was he from asking mercy). Yet, all this notwithstanding, God turned his fierce wrath, neither upon him nor Eve (which also required not mercy), but upon the serpent Satan ; promising unto them a Seed, Jesus Christ, by whom they at length should be delivered. In token whereof, though they were cast out of paradise for their nurture, to serve in sorrow, which would not serve in joy ; yet he made them apparel to cover their bodies, a visible sacrament and token of his invisible love and grace concerning their souls. If God was so merciful to Adam, which so sore brake his commandment, and rather blamed God than asked mercy, trowest thou, O man, that he will not be merciful to thee, which blamest thyself, and desirest pardon ? To Cain he offered mercy, if he would have asked it. "What hast thou done ?" saith God ; "the voice of thy brother's blood crieth unto me out of the earth" (Gen. iv.). "O merciful Lord," should Cain have said, "I confess it." But, alas ! he did not so ; and therefore said God, "Now," that is, in that thou desirest not mercy, "now" I say "be thou accursed." Lo, to the reprobate he offered mercy, and will he deny it thee which art his child ? What a comfort is this ! in that he is now the same Christ to thee and me and us all, if we will run unto him, for he is the same Christ to-day and to-morrow, until he come to judgment. Then indeed he will be inexorable, but now he is more ready to give than thou to ask. If thou cry, he heareth thee, yea, before thou cry. Cry, therefore ; be bold, man ; he is not partial. "Call," saith he, "and I will hear thee."

BRADFORD, M.A. AND M., 1555.

JANUARY 10.

GOD'S OVERRULING PROVIDENCE.

"Who is he that will harm you, if ye be followers of that which is good?"—1 THESS. iii. 13.

This comfort our loving God hath left to his chosen people, that as the devil ceaseth not by his members to trouble and vex his church and beloved children by all means that he can devise, so the mighty Lord of his own free goodness, his Holy Spirit, his angels, his creatures all, and most sensibly by the comfort that one good man giveth another, in all our griefs faileth not to aid and comfort us, night and day, privily and openly, that ever we may have just cause to rejoyce in him for our deliverance, and not in ourselves. These wicked Samaritans, Sanballat, Tobias, and their fellows, were not so cunning privily to prepare men and armour suddenly to invade Jerusalem unlooked for, to murder the builders and shed innocent blood, but the living Lord to glorify himself in opening their subtle practices, which they thought had been kept close from all men, by other of the Jews which dwelt among them, in Samaria, Arabia, and other places, doth bewray their conspiracy, and maketh it known in Jerusalem oftentimes out of all corners of the country. Thus it proveth true, that the Gospel saith, "Nothing is hid but it shall be openly known," be it never so craftily devised. Nothing can be so privily devised to hurt the man of God, but the wisdom of God doth foresee it, his merciful goodness doth open it, and his mighty hand doth so rule it, that it overwhelmeth us not. God increase our faith, and help our unbelief, that in all dangers we may humbly submit ourselves unto him, and without grudging or doubting boldly look for his help in due time, and patiently tarry his leisure: for no doubt he will help them that faithfully look for and earnestly beg his aid. Thus God useth the service of all men and creatures to the benefit and comfort of those that fear him truly.

PILKINGTON, BP., 1560.

JANUARY 11.

GOD'S PROVIDENCE TOWARDS MANKIND.

"Known unto God are all his works from the beginning of the world."—ACTS xv. 18.

This ought to be unto us most certain, that nothing is done without thy providence, O Lord; that is, that nothing is done, be it good or bad, sweet or sour, but by thy knowledge, that is, by thy will, wisdom, and ordinance (for all these knowledge doth comprehend in it); as by thy holy word we are taught in many places that even the life of a sparrow is not without thy will, nor any liberty or power upon a porket have all the devils in hell but by thy appointment and will: which will we always must believe most assuredly to be all just and good, howsoever otherwise it seem unto us, for thou art marvellous and not comprehensible in thy ways, and holy in all thy works. But hereunto it is necessary also for us to know no less certainly that though all things be done by thy providence, yet the same providence hath many and divers means to work by, which means being contemned, thy providence is contemned also; as for example, meat is a mean to serve thy providence for the preservation of health and life here; so that he which contemneth to eat because thy providence is certain and infallible, the same contemneth thy providence. Indeed, if that it were so that meat could not be had, then should we not tie thy providence to this mean, but make it free as thou art free: that is, that without meat thou canst help and give health and life; for it is not of any need that thou usest any instrument or mean to serve thy providence; thy power and wisdom is infinite, and therefore should we hang on thy providence, even when all is clean against us. But for our erudition and infirmities' sake it hath pleased thee by means to work and deal with us here, to exercise us in obedience, and because we cannot else (so great is our corruption) sustain thy naked and bare presence.

BRADFORD, M.A. AND M., 1555.

JANUARY 12.

GOD'S PROVIDENTIAL CARE FOR HIS CREATURES.

"Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"—MAT. vi. 31.

Behold what good and natural examples our Saviour Christ bringeth forth here, that he may allure us to trust only on God's providence, and not to be careful for the necessities of this life, which are not gotten by painful travail, but received of God's mere liberality. And because we should not be careful for meat, he first setteth before our eyes the fowls of the air for an example. If he feedeth the birds because they be his creatures, much more will He provide for us, created after his own image. And as touching our apparel, to dissuade us from thought taking for that he biddeth us consider the lilies and flowers of the field. Christ concludeth that all these things shall be cast unto us, if we seek the kingdom of God and his righteousness. Let us seek heavenly things, and things worldly shall abound unto us. Let us labour to garnish our minds with virtues, and God will not suffer our bodies to perish for lack of transitory things. For God is the Lord which "giveth meat to all flesh." He feedeth the Turk, the Saracen, the Jew, and all the rabble of infidels for their creation's sake and for his mercies' sake. He therefore will not leave them that be his faithful people unprovided, succourless, and destitute of help. He giveth the vile worms of the earth not only their being, but also whereof to live; he therefore will not see the faithful man lack, which is made like unto his own similitude and image. Let us therefore never despair either of food or apparel. God gave us the life; God will preserve the life. God gave us the body; God will clothe the body. Away therefore with careful pensiveness and pensive care. Let us cast our eyes on God's most holy and infallible providence, which is certain and never faileth.

JANUARY 13.

GOD'S CARE FOR HIS PEOPLE.

"Who is he that will harm you, if ye be followers of that which is good?"—1 PET. iii. 13.

Praised and exalted be the name of our living God for the truth of his faithful promises, which he maketh his people to feel in the time of extremity, when they seem of the world to be forlorn and most miserable ! Such is the goodness of the omnipotency of our God, that he can and doth make to his elect sour sweet, and misery felicity. Wherefore it was not without cause that the wise man in his proverbs writeth, "Whatsoever happeneth to a just person, it cannot make him sorrowful." All things work to good unto them which be good. Unrighteous we are, and wicked of ourselves, yea, when we have our gayest peacock's feathers on : but through Christ, on whom we believe, we are just ; and in his goodness we are good ; and hereby have daily experience of his mercy and loving-kindness towards us in our afflictions and miseries, contrary to man's judgment. Therefore, let us always, as David did, put the Lord before us ; and then we shall find, as he said, that "He is on my right hand, and I shall not be moved." Sure it is, as St. Paul saith, "If God be with us, who shall be against us?" As who should say, that all that our enemies can do maketh for our glory, so long as we abide in God. What hurt had Sydrach, Mysach, and Abdinego by the fire, whiles the Lord walked with them ? What annoyance had Daniel by the fierce lions in the dungeon, the Lord being with him ? So mighty is our Lord, and able, yea, and ready, to comfort such as put their whole trust in him. If we have to joy in anything in this world, it is in tribulations, by the which we are certified to be the children of God and inheritors of his everlasting kingdom. "By this," saith St. John, "we know the love of Christ towards us, that he gave his life for us." And by this we know that we love him, that we are ready at his calling to yield our life for the testimony of his truth.

PHILPOT, ARCHDN. AND M., 1555.

JANUARY 14.

GOD'S CARE FOR HIS ELECT.

"They shall never perish, neither shall any man pluck them out of my hand."—JOHN x. 28.

Let them tremble and shake that may not away with (*sc.* bear) the glory of the Lord in election and reprobation. Let not their eyes be evil, because God is good, and doth good to whom it pleaseth him; wrong he doth to no man, nor can do; for then were he not righteous, and so no God. He cannot condemn the just, for then were he untrue, because his word is contrary. He cannot condemn the penitent and believer, for that were against his promise. Let us therefore labour, study, cry, and pray for repentance and faith; and then we cannot be damned, because we are the "blessed of the Father" before all worlds: and therefore we believe, therefore we repent. This, I say, let us do, and not be too busybodies in searching the majesty and glory of God, or in nourishing doubting of salvation, whereto we all are ready enough, and the devil goeth about nothing else so much as that; by it we dishonour God, either making him as though he were not true, or else as though our salvation came not only from him, and altogether, hanging partly on ourselves. By it the devil will bring men at the length to despair and hatred of God. Doubt once of thy salvation, and continue therein, and surely he then will ask no more. It was the first thing wherewith he tempted Christ: "If thou be the Son of God," etc. It is the first and principallest shaft he shooteth at "God's elect." But as he prevailed not against Christ, no more shall he do against any of his members; for they have "the shield of faith, which quencheth his fiery darts." They "pray to God night and day:" how then should they perish? "The angels of the Lord pitch their tents round about them;" how then should Satan prevail? Their names are written in the book of life. They are "given to him" (Christ) to keep, and he is faithful over all God's Church: he saith he will keep them so that "they shall never perish."

BRADFORD, M.A. AND M., 1555.

JANUARY 15.

GOD THE SEARCHER OF THE HEART.

"The Lord searcheth all hearts."—1 CHRON. xxviii. 9.

Thy heart, thou sayest, God shall have, and yet wilt thou suffer thy body to do the thing that God doth abhor. Beware, O man; take heed what thou sayest. Man may be deceived, but no man may deceive God, for he is called and is truly, καρδιογνώστης, that is to say, "the Searcher of the heart." Now, to give God thy heart is to give him thy whole heart, to love him, to dread him, and to trust in him above all other things. "He that hath my commandments," saith Christ, "and observeth and keepeth them, it is he that loveth me;" and to dread God above all other, is rather willingly to incur the danger and peril of all fearful things, than willingly to do that thing which is contrary to his blessed will and commandment; and to trust in him above all things, is assuredly to trust to his promise of his reward, and of his tuition, and of his goodness and mercy, and to prefer that above all things in the world, seem they never so strong, so wise, or so good. Now how canst thou say truly, that God hath thy heart after this manner of sort (which is to have thy heart indeed) when thy deeds do declare for another thing? Thy body, O man, is God's, and all the parts thereof, even as thy soul is; he made them both, and Christ with his blood hath redeemed them both, and is Lord of both, for he hath bought them both dear; and darest thou suffer any parts of either of them to do service to Satan? Surely in so doing thou committest sacrilege, and dost rob God; thou defilest the lively temple of the living God, if thou suffer thy body to do Satan service. "Do you not know," saith St. Paul, "that your body is a lively temple of God?" (1 Cor. vi.); and may a man then take and use any part thereof but in the service of God? No, surely, it is not lawful so to do.

RIDLEY, BP. AND M., 1555.

JANUARY 16.

MAN CREATED IN THE IMAGE OF GOD.

"God created man in his own image."—GEN. i. 27.

Was not man made after the similitude and likeness of God? Yea, truly, but in soul, in mind, in the inward man, not touching the body. God is a Spirit, not flesh : a soul, not a body. The soul of man is said to be made "after the image of God," because it is a spiritual creature, invisible, incorruptible, not of the substance of God, for then it should know all things, as God knoweth, and be ignorant of nothing ; it should be void of all affections, mutability, and inconstancy. There is in man's soul reason discerning good from evil, truth from falsehood ; there is memory, by the which he remembereth things past ; there is will, by the which he chooseth what him liketh. Besides this, our first parents were made without spot, void of sin, clean, righteous, holy, replenished with all flowers of virtues and knowledge. In these things man was formed after the likeness of God ; in these we be like the angels ; our bodies we have common with the brute beasts : it was made of the mould of the earth, as Moses telleth, before there was any similitude, likeness, or image of God in man. St. Paul also declareth this to be true, saying, "Be ye renewed in the spirit of your minds, and put on that new man, which after the image of God is shapen in righteousness and true holiness" (Eph. iv.) ; and in another place, "Lie not one to another, after that ye have put off the old man with his works, and put on the new, which is renewed in knowledge after the image of him that made him" (Col. iii.). These testimonies teach, that we lost the image of God by the fall of Adam, whereby our reason was blinded, our will wounded ; and that we recover it again by Christ, who in this life amendeth reason by faith, and freewill by charity, and in the life to come, with perfect vision of his glory.

ROGER HUTCHINSON, 1543-1555.

JANUARY 17.

THE CREATION OF MAN AND THE FALL.

"God hath made man upright; but they have sought out many inventions."—ECCLES. vii. 29.

God in the beginning, as the holy scriptures testify, created man according to his own similitude, likeness, and image; that is to say, he endued him with immortality, wit, reason, sapience, justice, free-will, mercy, goodness, holiness, truth, and all perfections, and gave him impery and rule over all living creatures; placing him in joyful paradise, a garden full of pleasure, that he should work in it and keep it; giving him also authority, power, and liberty to eat of every tree in the garden, save only of the tree of knowledge of good and evil. If man did eat of that ever so soon, God told him before that he should die the death, that is, fall from the glorious state wherein then he stood, become mortal, wretched, sinful, miserable, servile, thrall, captive, and a very bond-slave to Satan, hated of God, void of all goodness, bent to all mischief, the son of perdition, the firebrand of hell, a vessel of ire and wrath. All these things did God tell before to Adam, that he might be prudent, wise, and circumspect, and the better enarm himself with courageous valiance to fight against the crafty and subtile assaults of his enemy. Not long after, Satan, whom God before had thrown out of heaven for his proud disobedience, and disobedient pride, envying man that blessed and glorious state wherein he did remain, desiring also his like perdition, full craftily, and like a wily serpent, attempted the woman, "as the more frail vessel" (1 Pet. iii.), and ready to be devict and overcome, so that at the last, through his subtile and crafty persuasions, she gave place to that wily serpent, the father of lying, and wickedly transgressed God's most holy commandment. The woman seeing that the tree was good to eat of, fair to the eye, and pleasant to behold, took the fruit of it, did eat, and afterward gave to her husband which did eat in like manner; now is a man become of immortal mortal, of good evil.

BECON, S.T.P., 1538-1567.

JANUARY 18.

FIRST AND SECOND CREATION.

"God created man in his own image."—GEN. i. 27.

It behoveth us to know those chief principles of that lively tradition, delivered by the holy fathers at the appointment of God, as it were from hand to hand, to all the posterity. The fathers taught their children that God, of his natural goodness, wishing well to mankind, would have all men to come to the knowledge of the truth, and to be like in nature to God himself, holy, happy, and absolutely blessed; and therefore that God, in the beginning, did create man to his own similitude and likeness, to the intent that he should be good, holy, immortal, blessed, and partaker of all the good gifts of God; but that man continued not in that dignity and happy state; but by the means of the devil, and his own proper fault, fell into sin, misery, and death, changing his likeness to God into the similitude of the devil. Moreover, that God here again, as it were, of fresh began the work of salvation, whereby mankind being restored and set free from all evil, might once again be made like unto God; and that he meant to bring this mighty and divine work to pass by a certain middle mean, that is, by the Word incarnate. For as, by this taking of flesh, he joined man to God; so, by dying in the flesh, with sacrifice, he cleansed, sanctified, and delivered mankind; and by giving him his Holy Spirit, he made him like again in nature to God, that is, immortal and absolutely blessed. And last of all he worketh in us a willing endeavour aptly to resemble the property and conditions of him to whose likeness we are created, so that we may be holy both body and soul. They added, moreover, that the Word should be incarnate in his due time and appointed age; and also, that there did remain a great day for judgment, wherein, though all men are gathered together, yet the righteous only should receive that reward of heavenly immortality.

JANUARY 19.

ADAM AND CHRIST.

"As in Adam all die, even so in Christ shall all be made alive."—
1 COR. XV. 22.

It is comfortable to consider, and wonderful to behold, how the wisdom of God hath made the circumstances of our destruction by Adam and salvation by Christ Jesus to agree. Adam in Paradise, a garden of pleasure, offended God, and was cast out for his disobedience, and we all his posterity; Jesus Christ was buried in a garden, and hath by his death restored to us life again. By the enticing of a woman man fell from God; and by a woman that blessed Seed, Christ Jesus, was born, and reconciled us to his Father again. By a pleasant apple was man deceived; but by Christ having bitter gall given him to drink man was saved. In that garden had Adam all pleasant things freely given him: and in this garden without the city had Christ our Lord all cruel and spiteful torments that could be devised; that we should go forth to suffer with him, forsaking the dainty pleasures of this city. In the temple no sin could be forgiven without shedding of the blood of some sacrifice; and in this world is no pardon of our wickedness without the blood of Christ Jesus, the innocent Lamb of God. And as by the fall of one man, Adam, we all were condemned, so by the rising from death of one man, Christ Jesus, we are justified. By the corruption of our father, Adam, we all did perish, and by the innocency of our brother, the Lord Christ, we all be sanctified. Why should not the goodness of the one profit us as much as the illness of the other did hurt us; or rather much more bless us, being the immortal Son of the living God, and the other being but a mortal man made of the earth?

PILKINGTON, BP., 1560.

JANUARY 20.

THE IMAGE OF GOD—THE NEW MAN.

"The new man, which is renewed in knowledge after the image of him that created him."—COL. iii. 10.

We, knowing the great and lamentable loss which we do sustain in Adam, ought most earnestly to seek the recovery thereof, that we might eternally live like unto God in immortality and felicity; the which we shall never recover, unless we go about to mortify our outward man all the days of our life more and more, and be renewed in spirit according to the true knowledge of God; the which if we be, then may we be assured that we have found that joy, felicity, and eternal life which Adam had in Paradise, yea, and more than that ten thousandfold, for that it is such as "the eye hath not seen, the ear hath not heard, neither the heart can conceive, which Christ hath prepared for us." This image of God whosoever by faith doth find, he hath found the most precious treasure that any man can find; for he is even here a citizen of heaven, and in possession of eternal life. Therefore, I commit unto you principally a daily care of the renovation of this image, as the chiefest jewel you can desire in this world. And hereof now I am the more moved to put you in remembrance, because I love you entirely in the Lord, and desire your fellowship, which the iniquity of our time will not permit me to enjoy here. And, forasmuch as we have a better life to come than this present is, an eternal society with Christ, which neither the malice of time, neither the distance of place, can dissolve or separate; I exhort you now, as one that hath obtained mercy of God in the reparation of his image in me, to embrace the care thereof with earnest desire to attain the same, whereby we shall all have a perfect fruition of our love and friendship, which already we have here begun, and with God in heaven shall be (without all doubt) made joyfully perfect.

PHILPOT, ARCHDN. AND M., 1555.

JANUARY 21.

THE TRINITY.

"Three witnesses."—DEUT. xvii. 7.

There is one nature, or substance, or soul, or mind, or rather divine Spirit (for diversely have wise men, both heathen and Christian, termed God, where indeed by no words can he be properly termed) eternal, without beginning and end, immeasurable, uncorporeal, invisible with the eyes of men, of most excellent majesty, which we call God, whom all peoples of the world must reverence and worship with highest honour; and in him, as in the best and greatest, to settle their hope and affiance. Seeing there is but one God, tell me why, in the confession of the christian faith, thou reheardest three, the Father, the Son, and the Holy Ghost.—Those be not the names of sundry gods, but of three distinct persons in one Godhead. For in one substance of God we must consider, the *Father*, which of himself begat the Son even from eternity, the beginning and first author of all things; the *Son*, even from eternity begotten of the Father, which is the eternal wisdom of God the Father; the *Holy Ghost*, proceeding from them both, as the power of God spread abroad through all things, but yet so as it also continually abideth in itself; and yet that God is not therefore divided. For of these three Persons, none goeth before the other in time, in greatness, nor in dignity: but the Father, the Son, and the Holy Ghost, three distinct Persons in eternity of like continuance, in power, even in dignity equal, and in Godhead one. There is therefore one eternal, immortal, almighty, glorious, the best, the greatest, God the Father, the Son, and the Holy Ghost. For so hath the universal number of Christians, which is called the catholic Church, taught us by the Holy Scriptures concerning God the Father, the Son, and the Holy Ghost; where otherwise the depth of this mystery is so great that it cannot with mind be conceived, much less with words expressed.

NOWELL, DEAN OF ST. PAUL'S, 1560.

JANUARY 22.

THE TRINITY.

"These Three are One."—I JOHN v. 7.

The Scripture saith: In the beginning God (*Elohim*) the Father, the Son, and the Holy Ghost, created the heaven and the earth. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth" (Ps. xxxiii. 6). Lo, the heavens were opened unto him; and (John) saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Mat. iii. 16, 17). "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, which crieth, Abba, Father," saith the Apostle (Gal. iv. 6). And again: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (2 Cor. xiii. 14). And St. John: "There are three which bear record in heaven, The Father, The Word, and the Holy Ghost, and these three are One" (1 John v. 7). This truth hath always been, and seriously is confessed in the Church of Christ. Then cursed are all opinions of men contrary hereunto: whereof some denied the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists and Marcellians, and so do the Jews and Turks. Some, as the Gnostics, Marcionites, and Valentinians, affirm there be more Gods than one, and yet not three persons, nor of one and the same nature, but of a diverse and contrary disposition. Some do grant and acknowledge the names of three in the Godhead, but deny their persons. Again, some do grant the names and persons of three, and yet deprive not only the Son and Holy Ghost of their divinity, but the whole Trinity also of their properties. And some do bring in other names of Deity, besides of the Father, Son and Holy Ghost.

TH. ROGERS, A.M., 1576-1615.

JANUARY 23.

THE TRINITY.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—1 JOHN v. 7.

We believe that there is one certain Nature and divine Power, which we call God; and that the same is divided into three equal Persons; into the Father, into the Son, and into the Holy Ghost; and that they all be of one power, of one majesty, of one eternity, of one Godhead, and of one substance. And, although these three Persons be so divided, that neither the Father is the Son, nor the Son is the Holy Ghost, or the Father; yet nevertheless we believe that there is but one very God, and that the same one God hath created heaven, and earth, and all things contained under heaven. We believe that Jesus Christ, the only Son of the eternal Father, (as long before it was determined before all beginnings), when the fullness of time was come, did take of that blessed and pure virgin both flesh and all the nature of man, that he might declare to the world the secret and hid will of his Father. We believe that for our sake he died, and was buried, descended into hell, the third day by the power of his Godhead returned to life and rose again; and that the fortieth day after his resurrection, he ascended into heaven to fulfil all things, and did place in majesty and glory the self-same body wherewith he was born, wherein he lived on earth, wherein he was jested at, wherein he had suffered most painful torments and cruel kind of death, wherein he rose again and wherein he ascended to the right hand of the Father. We believe that the Holy Ghost, who is the third Person in the Holy Trinity, is very God; not made, nor created, nor begotten, but proceeding from both the Father and the Son, by a certain mean unknown unto men, and unspeakable; and that it is his property to mollify and soften the hardness of man's heart, when he is once received thereinto, either by the wholesome preaching of the gospel, or by any other way; that he doth give men light, and guide them unto the knowledge of God, to all way of truth, to newness of the whole life, and to everlasting hope of salvation.

JEWEL, BP., 1560.

JANUARY 24.

THE TRINITY IN UNITY.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—MAT. xxviii. 19.

Are there three Persons in the Godhead, and yet but one God? Yea, most certainly. When man should be made, God the Father said to the Son and to the Holy Ghost, "Let us make man like unto our own similitude and image" (Gen. i.). In these his words *us* and *our* is declared the plurality of Persons; and in these two words, *similitude* and *image*, is expressed the unity or singularity of the Godhead in the Trinity of Persons. The holy scripture testifieth, that Abraham saw three, and worshipped one; that is to say, three in the propriety of persons, and one in the unity of the divine substance. The prophet Esay heard seraphin crying, "Holy, holy, holy, the Lord God of hosts" (Is. vi.). By the thrice repetition of this word "holy," the three Persons in the Trinity are expressed unto us; but by the one denomination of God, one Deity, or one only divine substance of those three Persons is declared unto us; likewise as by the one naming of the Lord of hosts, the lordship, kingdom, majesty, power, and authority of this one God is understood to be all one and the same. The Psalmograph also writeth on this manner: "By the Word of the Lord were the heavens made sure, and with the Spirit of his mouth all the power of them" (Ps. xxxiii.). Here likewise is set forth unto us, that there be three Persons in the Godhead. The Father is called the Lord, the Son the Word, and the Holy Ghost the Spirit. In the evangelical history we read that, when Christ was baptized, the Father from heaven was heard saying, "This is my beloved Son, in whom I have a great delight" (Mat. iii.). We read also that the Holy Ghost came down from heaven in the likeness of a dove, and rested upon Christ. Here is it most evident, that in that most blessed, glorious, and everlasting Godhead there are three Persons, the Father, the Son, and the Holy Ghost.

BECON, S.T.P., 1538-1567.

JANUARY 25.

THE TRINITY—CREATION AND REDEMPTION.

"There are three that bear record in heaven."—1 JOHN v. 7.

The fathers taught that the Father, the Son, and the Holy Ghost are one God in the most reverend Trinity, the maker and governor of heaven and earth, and all things which are therein ; by whom man was made, and who for man did make all things, and put all things under mankind, to minister unto him things necessary, as a loving Father and most bountiful Lord. Then they taught, that man consisted of soul and body, and that he indeed was made good according to the image and likeness of God ; but that by his own fault, and egging forward of the devil, falling into sin, he brought into the world death and damnation, together with a web of miseries, out of which it cannot rid itself : so that now all the children of Adam, even from Adam, are born the sons of wrath and wretchedness ; but that God, whose mercy aboundeth, according to his incomprehensible goodness, taking pity upon the misery of mankind, did, even of his mere grace, grant pardon for the offence, and did lay the weight of the punishment upon his only Son, to the intent that he, when his heel was crushed by the serpent, might himself break the serpent's head : that is to say, God doth make a promise of seed, that is, of a Son, who, taking flesh of a peerless woman (I mean that virgin most worthy of commendations) should by his death vanquish death and Satan, the author of death ; and should bring the faithful sons of Adam out of bondage ; yea, and that more is, should by adoption make them the sons of God, and heirs of life everlasting. The holy fathers, therefore, taught to believe in God, and in his Son, the redeemer of the whole world ; when in their very sacrifices they did present his death, as it were an unspotted sacrifice, wherewith he meant to wipe away and cleanse the sins of all the world.

BULLINGER, 1524-1575.

JANUARY 26.

THE TRINITY.

"Lo, three men stood by him."—GEN. xviii. 2.

The vision which appeared to Abraham in the oak grove of Mambre, declareth unto us a manifest distinction of the godhead, and yet not a Trinity of Gods. For he saw three men, and yet he called them Lord, not Lords. If that vision be pondered deeply, it is a glass, wherein we may behold the face of the glorious Trinity, the majesty and nature of God himself. For as those three men were three several persons, and yet were named but one Lord; so the Father, the Son, and the Holy Ghost be three persons and one God. Some will reply, that Abraham spake to one of the three when he said "Lord;" whom he acknowledged to be chief, taking the other for his ministers and servants. This is proved to be false, of that which followeth: "And the Lord went his way, as soon as he had left talking with Abraham; and Abraham returned to his place. And there went two angels to Sodom at even; and Lot sat at the gate of the city." Lot calleth these two men, after they had brought him without the city, commanding him not to look backward, "Lord," not "lords." Wherefore he which departed was not chief, and their lord. If he had been chief, the scripture would not name the twain remaining, "Lord"; which, in calling the twain "Lord" also, signifieth unto us, that there was no superiority, no pre-eminence, no prerogative among them; but equality, as in the Trinity, which is figured by those three men. Some will say, that Lot speaketh not to both, but to one of them. Why then doth the scripture say, "Lot said unto them, Oh, nay, my Lord, behold, forasmuch as thy servant hath found grace in thy sight," &c. These two men signify Christ and the Holy Ghost, not the Father; forsomuch as they say, that "The Lord sent them to destroy that place." For Christ and the Holy Comforter are sent, but the Father is never sent, but sendeth. He which departed representeth the Father of heaven: of whom Christ and the Holy Ghost both be sent.

ROGER HUTCHINSON, 1543-1555.

JANUARY 27.

THE TRINITY EXPLAINED.

"No servant can serve two masters."—LUKE xvi. 13.

How can the Father, the Son, and the Holy Ghost, being three, be one God? Truly because they are one mind, one spirit, one substance, and cannot be separate. The Father is, as it were, a plentiful spring or fountain; the Son is a river gushing out of it. The Father is the sun; Christ is the beam issuing out of it. The beam cannot be separate from the sun, nor the river from the spring. Christ also is the hand of God, and the Holy Comforter is his finger: the hand and finger are not separate from the body. I will declare this with a familiar example. If a father have a son, whom he loveth so much that he maketh him ruler of his house, yet the house is said to be governed by one master and ruler, not many. So the world is the house of one God; and the Father and the Son, because they disagree neither in nature ne [*sc.* nor] in will, are one God. The king's image is called the king, and Christ's image Christ; and yet they be not two kings, nor two Christs; so that the Father and Christ are one God, for Christ is the Father's image; no dead image, for he is life and resurrection; nor counterfeit, for he is truth; nor dumb, for he is the Word. But the Arians reply, that as Isay, David, and Salomon, are of one substance, and yet they be three men, not one man; that so, albeit the Father, the Son, and the Holy Ghost be one in substance, yet they are not one God. I answer, that Isay, David, and Salomon are called three men, not one man; because every one of them, although they be of one substance, hath a diversity in time, in knowledge, in bigness, in place. For there can be no unity where there is diversity. But the Father, the Son, and the Holy Ghost, are one God, forasmuch as there is no diversity among them. They are all three immortal, of like knowledge and majesty, and not contained in place, but fillers of all places.

ROGER HUTCHINSON, 1543-1555.

JANUARY 28.

THE TRINITY.

"A certain man made a great supper."—LUKE xiv. 16.

Our Saviour compared the kingdom of God unto a man that made a marriage for his son. And here was a marriage. At a marriage, you know, there is commonly great feasting. Now you must know who was this feast-maker, and who was his Son, and to whom he was married; and who were those that should be called, and who were the callers; how they behaved themselves towards them that called them. Now, this marriage-maker, or feast-maker, is Almighty God. Luke the Evangelist calleth him a man, saying, "A certain man ordained a great supper." He calleth him a man, not that he was incarnate, or hath taken our flesh upon him. No; not so; for you must understand that there be three Persons in the Deity, God the Father, God the Son, and God the Holy Ghost. And these three Persons decked the Son with manhood: so that neither the Father, neither the Holy Ghost took flesh upon them, but only the Son: He took our flesh upon him, taking it of the Virgin Mary. But Luke called God the Father a man, not because he took flesh upon him, but only compared him unto a man; not that he will affirm him to be man. Who was he now that was married? Who was the bridegroom? Marry, that was our Saviour Jesus Christ, the second Person in the Deity; the eternal Son of God. Who should be his spouse? To whom was he married? To his church and congregation; for he would have all the world to come unto him, and to be married unto him: but we see by daily experience that the most part refuse this offer. But here is showed the state of the church of God: for this marriage, this feast, was begun at the beginning of the world, and shall endure to the end of the same: yet for all that, the most part refused it; for at the very beginning of the world, even the most part refused to come. And so it appeareth at this time, how little a number cometh to this wedding and feast.

LATIMER, BP. AND M., 1555.

JANUARY 29.

CHRIST—THE SEED OF THE WOMAN.

“As by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.”—ROM. v. 19.

Forasmuch as Almighty God, of his infinite mercy and goodness, prepared a means whereby Adam and his posterity might be restored again unto their original’ righteousness and perfection, both of body and soul, and to live eternally unto the same end that they were created for, to bless and magnify for ever the immortal and living God, it is the office of every true Christian, before all other studies, travails, and pains, that he shall sustain for the time of this brief and miserable life, to apply himself with all diligence, force, and labour to know perfectly this means, ordained by God for our salvation ; and, the thing once known, diligently, with heart, soul, and mind, to follow the means, until such time as the effect and end be obtained, wherefore the means was appointed. The means was shewed unto Adam at his first and original transgression : the Seed of the woman should break the head of the serpent, destroy the kingdom of the devil, and restore Adam, and as many as knew and believed in this Seed, unto life everlasting. And as the sin of Adam, the only occasion of all man’s misery, was derived into all his posterity, and made it subject unto death and the ire of God for ever ; so was this Seed from the beginning a very true and sufficient remedy to as many as believed ; and God, for his promise’ sake, quit and delivered man from the right and claim of the devil, and by mercy restored the place that was by malice and contempt lost. He that would consider diligently these two things, the sin of Adam, and the mercy of God, should find himself far unable to express, or sufficiently think, the greatness of the one or of the other, when they are so far passing the reason and understanding of man. All the solace and joy of Adam’s posterity consisteth solely and only in this (Rom. v.): “Where sin abounded, grace abounded much more.”

HOOPER, BP. AND M., 1555.

JANUARY 30.

THE PROMISED SEED—CHRIST.

"Thy Seed, which is Christ."—GAL. iii. 16.

Saith not the Lord now, "And cursed be thou, man, because thou hast done against my commandment;" but, "And I will put enmity between thee and the woman, between thy seed and her seed; the same shall tread thee on the head, and thou shalt tread Him on the heel." Which is thus much to say: "Thou hast used the woman to the destruction of men, so that from henceforth they bring death, and by kind and nature are damned when they are born. Therefore will I also use the woman, but to salvation: for of the woman shall a seed or child be born, which shall break thy head, power, and kingdom, sin, damnation, and death; howbeit in his manhood He shall be trodden down and bitten." That is, "Man with his transgression hath deserved eternal death, so that, after the rigour of my justice, he should perish and belong to the devil for ever; nevertheless, I will have mercy upon him, and receive him to grace again. But to the intent that my truth and righteousness may be satisfied, I will cause My Son to take the very nature of man upon Him. Then will I that He take upon Himself the curse and damnation, and die; and with His innocent death to take away that noisome death and curse, and so to set the generation of man out of death into life, out of the dominion of the devil into His own kingdom, out of darkness into light." Thus the right foundation or ground of our holy faith continueth fast and unmoved; insomuch as all the generation of man is whole and cleansed from sin, and delivered from the curse, from the devil and everlasting damnation, only through the mercy and mere grace of God by Jesus Christ. As touching this, Paul said, "God sent His Son in the similitude of sinful flesh, and through sin, that is to say, through the sin-offering and willing death of Christ, He condemned sin in the flesh."

COVERDALE, BP., 1551.

JANUARY 31.

THE PROMISED SEED—CHRIST.

"I will put enmity between thee and the woman, and between thy seed and her seed," &c.—GEN. iii. 15.

The first and most evident promise of all was made by the very mouth of God unto our first parents, Adam and Evah, being oppressed with death, calamities, and the horrible fear of God's revenging hand for their transgression; which promise is, as it were, the pillar and base of all christian religion, whereupon the preaching of the gospel is altogether founded, and out of which all the other promises in a manner are derived. That promise is contained in these words of the Lord: "I will put enmity betwixt thee" (meaning the serpent, the devil, I say, in the serpent) "and the woman, and betwixt thy seed and her seed; and it shall tread down thy head, and thou shalt tread upon his heel." God in these words promiseth seed; the seed, I say, not of man, but of woman; and that too of the most excellent woman, to wit, that most holy virgin Mary, the woman that was blessed among all other women. For she conceived, not by any man, but by the Holy Ghost; and being a virgin still, was delivered of Christ our Lord; who by dying and rising again did not only vex or wound, but also crush and tread down, the head, that is, the kingdom of Satan, to wit, sin, death, and damnation; taking away and making utterly void all the power and tyranny of that our enemy and deceiver. In the meanwhile Satan trod on Christ his heel; that is to say, he, by his members Caiphas, Pontius Pilate, the Jews and Gentiles, did with exquisite torments and death vex and kill the flesh, which was in Christ the lowest part, even as the heel is to the body. For the Lord in the Psalms saith, "I am a worm, and no man. They have brought my life into the dust" (Ps. xxii.). But he rose again from the dead. For had he not risen again, he had not trodden down the serpent's head. But now by his rising, he is become the Saviour of all that do believe in him.

BULLINGER, 1524-1575.

FEBRUARY 1.

CHRIST THE SAVIOUR.

"As in Adam all die, even so in Christ shall all be made alive."—
I COR. XV. 22.

Now had the just God occasion and right to expel man, to destroy him, to damn him, and to leave him utterly to the devil ; and the same also did his righteousness and truth require. For he had said, "In what day soever thou eatest of the fruit, thou shalt die the death" (Gen. ii.). Contrariwise the goodness and mercy of God required not utterly to suppress man, a poor and naked creature. In the mean season was there found a way, whereby the righteousness and truth of God should be satisfied, and in the which the mercy of God should specially be exercised and declare itself ; that is to say, Christ Jesus, which is given us by the manifest grace of God, was offered for our sins, satisfied and recompensed the righteousness of God, and so delivered us out of the bonds of the devil. For he died for us all, inasmuch as God said, "In what day soever thou eatest thereof, thou shalt die the death : " therefore Christ died for us all, that through his death we might live, and be taken out of the kingdom of darkness, and be set in the kingdom of the dear beloved Son of God. This device of God's wisdom, which no doubt was determined from everlasting, was also directly opened unto Adam after the fall. What man which hath well considered this foresaid matter by himself, would now say, or durst think, that any part of the promise of righteousness and salvation of man were to be ascribed to his own power and deserving ? Forasmuch as it is so manifest, how unable and lost man is of himself, which doth nothing but heapeth sin upon sin, and disobedience upon disobedience. Again, who is so blind, but he seeth all salvation is to be ascribed to the only mere grace and mercy of God ?

COVERDALE, BP., 1551.

FEBRUARY 2.

THE DIVINITY OF CHRIST.

"I and my Father are One."—JOHN x. 30.

We must believe that he (Christ) was God's Son, not by adoption as we be, but he was before the world began with God, the very Son of God, and God Himself; very God's Son without a mother, like as he was very man without a father. I will prove him to be very God, because we are commanded to call upon him. Now ye know that to call upon God is to honour God. And God saith in his word that he will give his honour unto nobody; but Christ hath the honour of God, therefore he must needs be very God. Christ is he on whom we must call, and put our confidence in: for it is written: "All the kings of the earth shall honour him, and call upon his name." And therefore here it appeareth most manifestly that he is very God, co-equal unto the Father after his divinity. Further, Christ himself showed most manifestly what he was, for he hath witnesses enough. The Father, the Holy Ghost, John Baptist, and the works which he did: and finally he himself witnesseth what he is; for he saith, "He that believeth in me hath everlasting life." Here is evidently showed by his own words what he was, namely, the Redeemer of mankind, and very God: for nobody can give everlasting life save only God. But Christ giveth everlasting life, *ergo*, he is very natural God. Item, in another place he saith: "Like as the Father raised up the dead, so doth the Son too." Where it most manifestly appeareth that he is equal unto the Father. They work their works together unseparably. This I say unto you to the intent that you should consider with yourselves what Christ hath been before he took our nature upon him; and again to consider what he hath done for us, and how exceedingly he hath humbled himself. That singular Son of man, which was Christ, had two natures in unity of persons: He was very God and very man.

LATIMER, BP. AND M., 1555.

FEBRUARY 3.

CHRIST IS VERY GOD AND VERY MAN.

"There is one God, and one Mediator between God and man, the man Christ Jesus."—1 TIM. ii. 5.

That *Christ is very God*, the proof from God's word is, "In the beginning was the word and the word was with God and the word was God" (John i. 1). This is written of Christ, therefore Christ is God. Christ was begotten of the Father from everlasting (Ps. ii. 7, &c.), therefore very God. "This is life eternal that they know thee to be very God, and whom thou hast sent, Jesus Christ" (John xvii. 3). "They shall call his name Emmanuel, which is by interpretation, God with us" (Mat. i. 23). Christ, he is "the brightness of the glory and the engraved image of (the Father) his person, and beareth up all things, by his mighty hand," therefore very God (Heb. i. 3).

That *Christ is very man*. Holding the humanity of Christ, we join with the blessed prophets and evangelists, who either prophesied of his future incarnation and conception in the womb of a virgin or plainly avouched and writ, both that the Virgin Mary was his mother, and that as very man he grew, and increased in strength, endured hunger and thirst, wept, and slept and suffered death. Hence the ancient fathers and Christians. (*Vide* Ap. Creed, Ath. Creed, and Nic. Creed.)

That *Christ is God and man and that in one Person*. That the divine and human natures of Christ are united in one person, it accordeth with the holy scripture. For "The word was made flesh and dwelt among us: (and we saw the glory thereof, as the glory of the only-begotten of the Father) full of grace and truth," saith the Evangelist John (John i. 14). And Matthew: "Jesus when he was baptized, &c., Lo a voice (came) from heaven, saying, This is my beloved Son, in whom I am well pleased" (Mat. iii. 17). "He that descended is even the same that ascended far above all heavens, that he might fill all things," saith St. Paul (Eph. iv. 10); and the same apostle, "There is one God, and one Mediator between God and man, even the man Christ Jesus who gave himself a ransom for all men (1 Tim. ii. 5).

TH. ROGERS, A.M., 1576-1615.

FEBRUARY 4.

THE HUMANITY OF CHRIST.

"Behold the Lamb of God, which taketh away the sin of the world."—JOHN I. 29.

By these words is shewed to what end Christ was sent into the world, namely, to take away our sins. And before this, Zachary, the father of John Baptist, brake forth in praising of God, saying, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation." Now if Zachary because of the birth of John rejoiced in God, how much more should all laud and praise God, that Christ our Saviour himself is born ! for John Baptist was the precursor. He was but a servant of God, yet Zachary his father so much rejoiced in him. How much, I say, shall we praise God, that the Lord above all Lords hath taken upon him our humanity, and is made man, for this great benefit ! That he would vouchsafe to humble himself so much as to take our nature upon him, for this cause, to deliver us out of the hands of the old serpent, the devil, in whose kingdom and dominion all mankind should have been, if this Saviour had not come into the world. And thus his first coming is but very poorly, without any jollity or pomp ; but his second coming shall be a glorious coming, a beautiful coming : for he shall come accompanied with all his angels ; he shall come with such clearness, that the sun and the moon shall be darkened at his coming. Not that the sun itself of his substance shall be darkened : no, not so ; for it shall give his light, but it shall not be seen for this great light and clearness wherein our Saviour shall appear. Now, at the first he is come, not with glory and majesty, but with great poverty and misery, which he has sustained for our sakes. We have here to consider the great benefits of God, the Almighty Father, that it hath pleased him, through his great goodness and love which he bare towards us, which were his enemies, to give unto us for our sakes his only Son into these miseries and calamities and to suffer him to take our nature upon him.

LATIMER, BP. AND M., 1555.

FEBRUARY 5.

WHY CHRIST BECAME MAN.

"Made of a woman, made under the law, to redeem them that were under the law."—GAL. iv. 4.

We may learn out of God's book, that neither the Father, nor the Holy Comforter, took man's nature upon them ; but Christ only. For as through a natural man we were banished out of paradise, made the children of everlasting damnation, so it pleased the Almighty Trinity, neither by an angel, or archangel, but by a natural man, to restore us again, and make us heirs of salvation ; as Paul witnesseth ; "By a man came death, and by a man cometh resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive" (1 Cor. xv.). And the will of God was, that he should be born of a woman. God sent his Son, "born or made, of a woman." But why was Christ born of a woman? Truly, because sin and death overflowed the world through the first woman, he worketh the mystery of life and righteousness by another woman ; that the blame of sin should not be imputed to his creature, which is good, but to the will by which Eve sinned. For seeing he is a Saviour both of men and women, he becometh man, forso much as man is the better kind ; yet he is born of a woman, that we should believe him to be a Saviour of women also ; so that his birth of a woman, and his becoming man, declareth him to be mindful of both kinds. But here we must note, that Christ took man's nature upon him, not by the turning of his Godhead into his manhead, but by assuming of manhead unto his Godhead ; not by confusion or mixture of substance, but by unity of person. "For as the reasonable soul and the fleshly body is one man, so the deity and humanity is one Christ." When I say, "Christ took our nature upon him," I mean not, that he took flesh only, but the soul of man also ; forso much as he is no half-Saviour, but a Redeemer of both. For he witnesseth of himself, "My soul is sad unto death ;" and "I have power to put my soul from me, and I have power to take it again."

ROGER HUTCHINSON, 1543-1555.

FEBRUARY 6.

CHRIST THE FULFILLING OF THE LAW.

"That no man is justified by the law in the sight of God it is evident; for the just shall live by faith."—GAL. iii. 11.

You must consider the works of the law, how they ought to be done; and again how we do them. As Christ did them, they merit; for he did them perfectly, as they ought to be done; but as we do them they condemn; and yet the lack is not in the law but in us. The law of itself is holy and good, but we are not able to keep it; and therefore we must seek our righteousness, not in the law, but in Christ, which hath fulfilled the same, and given us freely his fulfilling. And this is the chiefest cause wherefore Christ would fulfil the law. For when we well consider the works of the law, which the law requireth, and again, how we do them, we shall find that we may not be justified by our doings: for the flesh reigneth in us; it beareth rule and hindereth the Spirit, and so we never fulfil the law. Certain it is that they that believe in Christ have the Holy Ghost, which ruleth and governeth them: yet for all that there be a great many lacks in them; their works are not able to answer the requests of the law. The law required a perfect righteousness and holiness; now all they that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him: we be reputed just through faith in Christ. What required the law in us? Marry, righteousness and holiness. This we have. We are righteous; but how? Not by our works, for our works are not able to make us just, and deliver us from our sins; but we are just by this, that our sins are pardoned unto us through the faith which we have in Christ our Saviour: for he through his fulfilling of the law took away the curse of the law from our heads. "He took away the power of the sin." Sin is made no sin. "By the infirmity of our flesh," man was not able to do it; the lack was in us; for we are wicked, and the law is holy and good. Now that which we lacked, that same hath God fulfilled and supplied, in that he sent his Son to supply that which man's works could not do.

LATIMER, BP. AND M., 1555.

FEBRUARY 7.

THE SAVIOUR FROM SIN.

"A Saviour, which is Christ the Lord."—LUKE II. 11.

We must come to Jesus, which is the right and true Saviour. "And he it is that hath saved us from sin." Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him; and those that seek health and salvation at his hands: all such are his people. How saved he them? He saveth only through his passion and blood-shedding. Therefore he may be called, and is, the very right Saviour; for it is he that saveth from all infelicity all his faithful people: and his salvation is sufficient to satisfy for all the world as concerning itself; but as concerning us, he saved no more than such as put their trust in him. And as many as believe in him shall be saved; the other shall be cast out as infidels into everlasting damnation; not for lack of salvation, but for infidelity and lack of faith which is the only cause of their damnation. He saved us from what? Even from sin. Now when he saved us from sin, then he saved us from the wrath of God, from affliction, and calamities, from hell and death, and from damnation and everlasting pain: for sin is the cause and fountain of all mischief. Take away sin, then all other calamities wherein mankind is wrapped, are taken away and clean gone and dispersed; therefore he, saving us from sin, saved us from all affliction. But how doth he save us from sin? In this manner: that sin shall not condemn us, sin shall not have the victory over us. He saved us not so as that we should be without sin, that no sin should be left in our hearts. No, he saved us not so; for all manner of imperfections remain in us, yea in the best of us. Therefore he saved us not so from sin, in taking clean away the same; but rather, the power and strength of the same sin he hath so vanquished, that it shall not be able to condemn those which believe in him; for sin is remitted, and not imputed unto the believers.

LATIMER, BP. AND M., 1555.

FEBRUARY 8.

JESUS CHRIST, LORD AND SAVIOUR.

"Thou shalt call his name Jesus."—MATT. i. 21.

The Son of God, Jesus, is the Saviour of the world, who forgiveth sins, and setteth us free from all the power of our adversary the devil: which verily he could not do, unless he were very God. He is also called Christ, which is all one as if you say, "Anointed." The Jews call him Messias; which word is a title proper to a kingdom or priesthood. For they of old were wont to anoint their kings and priests: they were anointed with external or figurative ointment or oil. But very Christ was anointed with the very true ointment, that is, with the fulness of the Holy Ghost, as is to be seen (John i. and iii.). Most properly therefore is this name Christ attributed to our Lord. For, first, he is both King and Priest of the people of God. Then the Holy Ghost is poured fully by all means and abundantly into Jesus, from whom, as it were, by a lively fountain, it floweth into all the members of Christ. For this is that Aaron, upon whose head the oil was poured, "which ran down to his beard, and the nethermost skirts of his garment" (Ps. cxxxiii. 2), for "of his fulness we have all received" (John i. 16). That is to be noted that we call the Son of God "our Lord." The Son of God verily is for two causes properly called our Lord; first, in respect of the mystery of our redemption. For Christ is the Lord of all the elect, whom he hath delivered from the power and dominion of Satan, sin, and death, and hath made them a people of his own getting for himself. Moreover, Christ is called Lord in respect of his divine power and nature, by which all things are in subjection to the Son of God. And for because this word "Lord" is of a very ample signification, as that which containeth both the divine nature and majesty, we see that the apostles in their writings use it very willingly. Paul (1 Cor. viii.) saith, "Although there be many lords, yet have we but one Lord Jesus Christ, by whom all things are, and we by him."

BULLINGER, 1524-1575.

FEBRUARY 9.

AN ALL-SUFFICIENT SAVIOUR.

"Christ was once offered to bear the sins of many."—HEB. ix. 28.

We say that every person is born in sin and leadeth his life in sin ; that nobody is able truly to say his heart is clean ; that the most righteous person is but an unprofitable servant ; that the law of God is perfite [*i.e.*, perfect] and requireth of us perfite and full obedience ; that we are able by no means to fulfil that law in this worldly life ; that there is no mortal creature which can be justified by his own deserts in God's sight ; and therefore that our only succour and refuge is to fly to the mercy of our Father by Jesus Christ, and assuredly to persuade our minds that he is the obtainer of forgiveness for our sins, and that by his blood all our spots of sin be washed clean ; that he hath pacified and set at one all things by the blood of his cross ; that he by the same one only sacrifice, which he once offered upon the cross, hath brought to effect and fulfilled all things, and that for that cause he said, when he gave up the ghost, "It is finished ;" as though he would signify that the price and ransom was now full paid for the sin of all mankind. If there be any then that think this sacrifice not sufficient, let them go in God's name, and seek another that is better. We verily, because we know this to be the only sacrifice, are well content with it alone, and look for none other ; and forasmuch as it was to be offered but once, we command it not to be renewed again. And, because it was full and perfite in all points and parts, we do not ordain in place thereof any continual succession of offerings. Besides, though we say we have no meed at all by our own works and deeds, but appoint all the means of our salvation to be in Christ alone, yet say we not for this cause men ought to live loosely and dissolutely, nor that it is enough for a Christian to be baptized only and to believe, as though there were nothing else required at his hand. For true faith is lively, and can in no wise be idle.

JEWEL, BR., 1560.

FEBRUARY 10.

ONE ATONING SACRIFICE ONLY.

"There remaineth no more sacrifice for sins."—HEB. x. 26.

Touching the oblation of Christ's body, we believe and confess as much as the Holy Ghost hath opened in the scriptures. Whereas M. Harding saith, Christ's body is offered up by the priest unto God the Father, in remembrance of that body that Christ himself offered upon the cross; he seemeth not to consider the inconstancy and folly of his own tale. For it is well known to all creatures, not only Christians, but also Jews, Turks, and Saracens, that Christ was crucified upon the cross; but that Christ should be sacrificed by a mortal man, invisibly, and, as they say, under the forms of bread and wine, and that really and indeed, it is a thing so far passing the common sense of christian knowledge, that the best-learned and wisest of the ancient learned christian fathers could never know it. Therefore this is not only the proving of a thing known by a thing unknown, and of a thing most certain by a thing uncertain, but also the confirmation of a manifest truth by an open error. Neither do we rob the Church of God of that most heavenly and most comfortable sacrifice of Christ's body; but rather we open and disclose the errors wherewith certain of late years have wilfully deceived the Church of God. We know that Christ's body "was rent for our sins, and that by his wounds we are made whole;" "That Christ in his body carried our sins upon the tree;" and "by the oblation thereof, once made upon the cross, hath sanctified us for ever," and "hath purchased for us everlasting redemption;" and "that there is none other name (or sacrifice) under heaven whereby we can be saved, but only the name (or sacrifice) of Jesus Christ." I reckon, whoso teacheth this doctrine leaveth not the Church of God without a sacrifice.

JEWEL BP., 1560.

FEBRUARY 11.

CHRIST'S PASSION.

"He was led as a sheep to the slaughter."—ACTS viii. 32.

After that Jesus had established his disciples in faith and love, comforting and strengthening them against adversity and trouble to come in this world, promising also unto them the Spirit, love, defence, and protection of His Father ; He goeth now to meet his traitor and enemies, and beginneth the work of our redemption. Awake up now, O thou faithful and devout soul, and go after thy Redeemer ; follow his footsteps ; gather up diligently the drops of his blood, and sprinkle them with a true faith in thine heart : take up the bundle of myrrh, and lay it at thy breast, O thou noble bride and spouse of Christ ; his passion that he suffereth for thee, write then in thy mind : learn to die from all sin, from thyself, and from the world, that thou mayest be crucified unto the world, and the world unto thee. Death is ugly, and very terrible unto the flesh ; but joyful and welcome is it unto all such as are instructed in the secret science of God, namely, that death unto faithful believers is an end of all trouble, an entrance into a better and eternal life. Christ, in that he goeth forth to meet death, declareth that he will suffer, not of compulsion, but willingly ; whereby he comforteth us. But whereas he is heavy, and trembleth before his disciples, and confesseth how he feareth death ; the same is done for our wealth, to declare unto us the weakness and feebleness that our flesh receiveth at the sight of adversity : for in all things, sin except, it was his good pleasure to become like unto his brethren ; he would take upon a true man, who felt our adversity in his own flesh, and so could have compassion on us. Besides this, he sheweth also to whom our weakness ought to resort for comfort and help in adversity, namely, to our Father in heaven, before whom we must fall down with devout and fervent prayer, and unto him disclose and open our anguish and trouble.

COVERDALE, BP., 1551.

FEBRUARY 12.

WHY CHRIST SUFFERED DEATH.

"As in Adam all die, even so in Christ shall all be made alive."—
I COR. xv. 22.

Christ suffered death to deliver us from the tyranny of death ; not the Father, nor the Holy Ghost ; for he offered his flesh, an odoriferous and sweet-smelling sacrifice to the Father. The cause why he humbled himself unto death is, forasmuch as our first parents lost God's favour through pride ; for it was said unto them, "Taste, and ye shall be as gods." For this cause it pleaseth Christ to overcome the devil by humility, who through pride enticed us from God. And we also must overcome by humility, recover God's favour by humility, enter into the kingdom of heaven through humility. Down therefore, proud stomach ; down peacock's feathers ; down high mountain, and become a low valley. The Lord will break down the house of the proud, and he that humbleth himself shall be exalted ; as we may learn of the Publican and the Pharisee. We must return to paradise by humility, which we lost by pride. Humility is the porter of heaven gates. "He became obedient to the death of the cross" (Phil. ii.). But why is Christ crucified for our sins ? Why did he choose this kind of death before other ? Truly, because this kind of death is accursed, and all that die of it, as it is written : "Cursed is every one that hangeth on a tree." For so it cometh to pass, that Christ was accursed for us, to deliver us from God's curse, as Paul saith : "Christ hath delivered us from the curse of the law, in that he was made accursed for us" (Gal. iii.). Only he rose from death to life ; only he ascended into heaven in the sight of his disciples ; not the Father, nor the Holy Ghost. Some searching wits demand, whether Christ could not deliver us, but by assuming our nature, by suffering most cruel torments. He could, but he would not. He took our nature, because he came to deliver our nature. Moreover he came, not only to deliver us, but also to be an example of good living.

ROGER HUTCHINSON, 1543-1555.

FEBRUARY 13.

POWER OF CHRIST'S DEATH.

"Where sin abounded, grace did much more abound."—
ROM. v. 20.

My opinion of Christ's death is this. We have all sinned in Adam, without our own consent and work. And we are loosed from sin through Christ, without our works or deservings. Sin is come into the world through Adam, and is punished with death. The death through Christ is turned into a medicine, and clean finisheth sin. One man's sin, which is Adam, hath condemned many men. One man's grace, which is Christ, hath vanquished sin and holpen many. If one man's sin be able to condemn us without our works, then much more is God's grace of power to save us without our works. Sin, through Adam, was planted in us. Grace, through, Christ is planted in us. Sin hath had dominion over all men through Adam. Grace prevaieth over us through Christ. Death, through sin, is planted in us. Life, through grace, is planted in us. Death, through sin, hath dominion over us. Life, through grace, prevaieth over us. Sin and death have condemned all men. Grace and life have saved all men. Through Adam, Adam's sin was counted our own. Through Christ, Christ's righteousness is reputed unto us for our own. Of this may you perceive that we think that Christ's death profiteth us, for we take his death and resurrection for our whole redemption and salvation. Now as concerning men's good deeds and prayers, I say that they profit our neighbours ; yea, and good works were ordained for that intent, that I should profit my neighbour through them ; and prayer ought to be made to God for every state. But if I should grant that such works and prayers should help them that are departed, then should I speak clean without my book, for the word of God knoweth no such thing. Let them, therefore, that pray for the dead examine themselves well with what faith they do it, for faith leaneth only on the word of God, so that where his word is not, there can be no good faith.

FRITH, M., 1533.

FEBRUARY 14.

REDEMPTION.

"In whom we have redemption through his blood."—EPHES. i. 7.

What should a beggarly debtor and a miserable captive or prisoner desire more, than to be redeemed and set at liberty? Seeing then that that most merciful God and my most favourable heavenly Father hath appointed and promised me in Christ this paying of my debt, this help and redemption without my deserving, yea, and that when I was his enemy and thy prisoner (Satan) even of his mere and gracious free mercy; why should I not most entirely desire, hope, and look for that exceeding mercy, and most necessary help for me, when it is offered? Why should I not accept it, and gladly receive it? What greater madness were there, than if I should refuse it? In the payment of this my debt, or in this my redemption, God did plainly and evidently declare and shew the unsearchable and exceeding great riches of his fatherly affection, faith, and love towards us, and of the grace promised in Christ. He is rich in mercy, "rich toward all that call on him." But I am miserable and needy: I have therefore need of his help. Grace is promised of him: I have need of grace. Why should I not then with joy and thanksgiving receive the grace offered? He loved the world so entirely that he gave his only-begotten Son for us, to deliver us from all sorrowful chances and wretchedness; which also should be our mediator, our satisfier or sacrifice-offerer, and our mercy-stock, "that every one which believe in him may not perish, but have everlasting life through him." It hath so pleased my God, according to his exceeding mercy, that his well-beloved Son should be "made accursed" for me, that I through him might be delivered from curse and damnation, surely I neither ought nor yet will refuse this high benefit, but, seeing it is offered, embrace it with both mine arms, and give everlasting and continual thanks to him for so noble a benefit. I know that his death, which bringeth salvation to us, and his mighty resurrection, shall not be unfruitful, nor vain in me.

BECON, S.T.P., 1538-1567.

FEBRUARY 15.

SALVATION IN CHRIST ALONE.

"There is none other name under heaven given among men whereby we must be saved."—ACTS iv. 12.

The profession of every religion cannot save a man live he never so virtuously. No man ever was, is, or shall be saved, but only by the name or faith of Jesus Christ. This we cannot but acknowledge to be a truth, if we believe the scriptures; for they testify that Jews and Gentiles are all under sin, culpable before God, and deprived of the glory of God (Rom. iii. 9, 19, 23). All men that would be saved must be born again of the Holy Ghost (John iii. 3). No man is justified by the works of the law, either ceremonial or moral (Gal. iii. 10; Acts xv. 24, 28). God hateth the doctrine of the Nicolaitans, and of Balaam (Col. ii. 16, 20). The reprobate, whose names are not written in the book of the life of the Lamb, they do worship the beast (Rev. ii. 15). Punishments eternal and intolerable are threatened both to the beast and the false prophet, and likewise to all such as will not go out of Babylon, and to all idolaters (Rev. xx. 10, &c.). The confessions of God's people are to this end and purpose. That no man ever was, is, or shall be saved, but only by the name or faith of Jesus Christ, we cannot but acknowledge to be true, if also we believe the scriptures, which say, that "Among men there is given none other name under heaven, whereby we must be saved" (Acts iv. 12). "Through (Jesus Christ) his name, all that believe in him shall receive remission of sins" (Acts x. 43). "In thee (viz., Christ Jesus) shall all the Gentiles be blessed" (Gal. iii. 8). Many ways this truth very heretically is oppugned. For some teach that we are saved, not by Christ, but (as the Valentinians said) by the labour of their hands, and by their own good works. Others have thought, yea, have spoken blasphemously of the constant and holy Martyrs, who, for the name of Christ, gave their lives in the reign of Queen Mary; some saying that they were stark fools, others that they were the devil's martyrs.

TH. ROGERS, A.M., 1576-1615.

FEBRUARY 16.

UNION WITH CHRIST, RESULTS FROM.

"Without me ye can do nothing."—JOHN xv. 5.

Thou mayest not think that our deeds bless us first, and that we prevent God and his grace in Christ ; as though we, in our natural gifts, and being as we were born in Adam, looked on the law of God, and of our own strength fulfilled it, and so became righteous, and then with that righteousness obtained the favour of God : as philosophers write of righteousness, and as the righteousness of temporal law is, where the law is satisfied with the hypocrisy of the outward deed. For, contrary to that, readest thou John xv. "Ye have not chosen me," saith Christ, "but I have chosen you, that ye go and bring forth fruit, and that your fruit remain." And in the same chapter, "I am the vine and ye the branches, and without me ye can do nothing." With us therefore, so goeth it. In Adam are we all, as it were, wild crab-trees, of which God chooseth whom he will, and plucketh them out of Adam, and planteth them in the garden of his mercy, and stocketh them, and grafteth the Spirit of Christ in them, which bringeth forth the fruit of the will of God ; which fruit testifieth that God hath blessed us in Christ. Note this also ; that, as long as we live, we are yet partly carnal and fleshly, notwithstanding that we are in Christ, and though it be not imputed unto us for Christ's sake ; for there abideth and remaineth in us yet of the old Adam, as it were of the stock of the crab-tree ; and ever among, when occasion is given him, shooteth forth his branches and leaves, bud, blossom, and fruit : against whom we must fight and subdue him, and change all his nature by little and little, with prayer, fasting, and watching, with virtuous meditation and holy works, until we be altogether spirit. "The kingdom of heaven," saith Christ, "is like leaven, which a woman taketh and hideth in three pecks of meal, till all be leavened" (Mat. xiii.). The leaven is the Spirit, and we the meal, which must be seasoned with the Spirit, by a little and a little, till we be throughout spiritual.

TYNDALE, M., 1536.

FEBRUARY 17.

CHRIST'S SHEPHERDS AND SHEEP.

"I am the good Shepherd, and know my sheep, and am known of mine."—JOHN X. 14.

They which exhort you and warn you and are over you in the Lord, they be shepherds and husbandmen and watchmen for you. They feed the Lord's flock, plough the Lord's ground, and watch the tower of the God of hosts. You are God's sheep : ye must be fed, else you cannot live. You are a field : you must be ploughed, else you will be overgrown with brambles, and stand unfruitful, and lie waste. You are the Lord's tower : you must be watched ; else the enemy will break in upon you, and so you should be destroyed. They labour and travail in your behalf : they must give an account for your souls : they are ambassadors sent from God, they come to tell you the truth : they preach not themselves, but Christ Jesus : they speak to you in the name of the Lord. Although you reckon them fools, unlearned, and simple, they are the messengers of the great King, even of him that is Lord over all. Christ saith unto them whom he appointeth to his ministry : "As my Father sendeth me, so send I you." Some there are that say : O that I might hear Christ, or Peter, or Paul ! I would verily believe what *they* should preach. This is fondness and curious vanity. For, whensoever thou dost hear the minister of God break unto thee the word of life, and teaching thee the truth of the gospel, thou hearest Paul, and Peter, and Christ himself. If thou despisest the word of God spoken unto thee by him, and the grace which God offereth thee by him, thou despisest Christ himself, and heapest up the heavy displeasure of God against thee. God will give thee over to a reprobate mind : thou shalt have eyes, yet shalt not see ; thou shalt have ears, yet shalt not hear. Thou shalt die in thy sin. Therefore acknowledge them, give credit to their message, they watch and take pains for you. Reverence them and love them. Honour them and love them for God's sake.

JEWEL, BP., 1560.

FEBRUARY 18.

TAKING UP THE CROSS.

“Let him deny himself, and take up his cross.”—MAT. xvi. 24.

Christ came not to give unto us here a carnal amity and a worldly peace, or to knit his unto the world in ease and peace, but rather to separate and divide them from the world, and to join them unto himself; in whose cause we must, if we will be his, forsake father and mother, and stick unto him. If we forsake him or shrink from him for trouble or death's sake, which he calleth his cross, he will none of us, we cannot be his. If for his cause we shall lose our temporal lives here, we shall find them again and enjoy them for evermore; but if in his cause we will not be contented to leave nor lose them here, then shall we lose them so that we shall never find them again, but in everlasting death. What though our troubles here be painful for the time, and the sting of death bitter and unpleasant? Yet we know that they shall not last in comparison of eternity, no not the twinkling of an eye; and that they, patiently taken in Christ's cause, shall procure and get us unmeasurable heaps of heavenly glory, unto which these temporal pains of death and troubles compared, are not to be esteemed, but to be rejoiced upon. “They which are afflicted according to the will of God, let them lay down and commit their souls to him by well-doing, as to a trusty and faithful Maker” (1 Pet. iv.). This may not seem strange to us, for we know that the whole fraternity of Christ's congregation in this world is served with the like, and by the same is made perfect. Is not this Paul's saying unto Timothy, his own scholar, and doth it not pertain to whosoever will be Christ's true soldiers? “Bear thou,” saith he, “the afflictions like a true soldier of Jesus Christ. This is true, if we die with him (he meaneth Christ), we shall live with him; if we deny him, he shall deny us; if we be faithless, he remaineth faithful, he cannot deny himself” (2 Tim. ii.).

RIDLEY, BP. AND M., 1555.

FEBRUARY 19.

SEEKING SO AS NOT TO FIND CHRIST.

"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."—JOHN vi. 26.

Christ reproveth all those that seek him not aright, that seek him not with a sincere affection, but for some worldly respect and commodity. Such was Simon Magus, who joined himself to the Apostles, was baptized, and pretended great zeal, only that he might gain something thereby; as it is evident in Acts viii. Such was Demas also, of whom the Apostle speaketh (2 Tim. iv.): "Demas hath forsaken me, embracing the present world." Such are they whose religion consisteth in words, not in works; in contention, not in peace; in contempt, not in obedience; who under the pretence of zeal seek their own liberty, under the colour of religion seek confusion, and with the shadow of reformation cloak and cover their usury, their ambition, their minds desirous to spoil the church. All which Christ in the xiii. of Matthew compareth to the stony ground, wherein the seed being sown prospereth for a time, so long as there is any moisture; but, when the sun waxeth hot, and the moisture is dried up, then doth the seed wither away, and becometh unprofitable; even so they (while there is any moisture left), that is, as long as they can hope for any commodity to come unto them by the professing of the Gospel, seem to pass all other in zeal; but when the sun waxeth hot, and the moisture is dried up, so that they can suck out no more gain, but must now suffer and endure persecution for the gospel's sake, and leese that they have, they wax marvellous cold, and suffer the seed utterly to decay. It is most truly said of St. Augustine: "Good men use this world that they may enjoy God;" that is, good men may enjoy and use the commodities of this world, so that thereby they may be more able to do their duty towards God. "Contrariwise, evil men will use God, that they may enjoy the world;" that is they will pretend religion and godliness, that they may gain thereby some worldly commodity.

WHITGIFT, ABP., 1583.

FEBRUARY 20.

ALL IN CHRIST ACCEPTED.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."--
MAT. viii. 11.

As concerning the fashions of this city, builded all four square, all four sides thereof being of like length and breadth: no longer nor broader was it upon the east side than upon the north side, nor upon the south part than towards the west; but equal it was every way, towards all quarters of the world. And as it was in length and breadth, so was it in height. Which signifieth not only the perpetual stability or sureness of the true Christian faith, the Lord evermore preserving it, but also that the faithful believers of one quarter of the world are so highly accepted unto him, as of another. So largely doth he reward them of the east that truly believeth in Christ, as of any other quarter else, and so highly doth he esteem them. So dear unto him are those good Christians that dwell among the Saracens, Turks, and Jews, as are they which dwell in the midst of Christendom: so precious, that lie sick in the spital-house, as they which pray in the temple. Noe found grace in the sight of God, when all the world else was wicked. Lot was judged righteous in the midst of the filthy Sodomites. And so are many yet to this day among the idolaters and superstitious papists. Still are there lambs among wolves, clean wheat among tares, and good fishes among evil. Job was a companion with the dragons and ostriches: Esay dwelt among ill-tongued people, Ezechiel in the midst of a froward household. St. Paul commended the Philippians, in that they shone among the perverse generation as lights in the firmament. Never is God any partial acceptor of persons, but among all peoples he that in his fear worketh righteousness, is accepted unto him, whatsoever he be. Thus are they in length, breadth, and height, spiritual, godly, and heavenly through his word. Moreover this angel measured the city with the golden reed, and it was in compass twelve thousand furlongs: which signifieth Christ's kingdom to be so large every way, that it teacheth the whole earth over by his word and promise.

BALE, BP., 1553

FEBRUARY 21.

CHRIST'S ENEMIES.

"The enemies of the cross of Christ."—PHIL. iii. 18.

Troubles, confusion and misery are wrought, not by the gospel, or them that receive the gospel, but by those which resist it. They practise all means, and turn all things upside down, rather than it should take place. The wicked are angry therewith, they gnash their teeth and consume away. This is the cause for which "the children shall rise against their parents and shall cause them to die." Cain murdered Abel, because God had respect unto Abel and to his offering. Esau could not abide Jacob, because Isaac had given him his blessing. The brethren of Joseph sought to make him away, because God had a favour unto him. Saul was wrathful against David, because God gave him great gifts of courage, and strength, and wisdom. The Egyptians loathed the children of Israel, because they were God's people. The Galatians resisted Paul, because he preached the truth. "Therefore," saith St. Paul, "we labour and are rebuked, because we trust in the living God, which is the Saviour of all men, specially of those which believe." Likewise saith our Saviour: "They shall excommunicate you: yea, the time shall come that whosoever killeth you will think he doth God service. And these things will they do unto you, because they have not known the Father, nor me." Even so standeth it with the church of God this day. There is nothing new that is under the sun. Whatsoever is done now hath been done afore. Who will lift up his eyes and look to the doings of men, shall see Cain rise up against Abel, Esau against Jacob, the cruel brethren against Joseph, Saul against David, Pharaoh against Moses, the Egyptians against the people of God, the high priests and the Pharisees against Christ and all that will be his disciples: they change peace into war, they turn judgment into gall, and the fruit of righteousness into wormwood, they resist the truth of God to establish devices and doctrines of men. But, blessed be God, they shall not prevail. He giveth us peace. He hath made us turn our swords into mattocks. His truth is mighty and shall prevail.

JEWEL, BP., 1562.

FEBRUARY 22.

THE "OLD MAN" AND "THE NEW MAN."

"Put off the old man which is corrupt according to the deceitful lusts. Put on the new man which after God is created in righteousness and true holiness."—EPHES. iv. 22, 24.

A man that is regenerate, consisteth of two men (as a man may say), namely, of "the old man," and of "the new man." "The old man" is like unto a mighty giant, such a one as was Goliath; for his birth is now perfect. But "the new man" is like unto a little child, such a one as was David; for his birth is not perfect until the day of his general resurrection. "The old man" therefore is more stronger, lusty, and stirring than is "the new man," because the birth of "the new man" is but begun now, and "the old man" is perfectly born. And as "the old man" is more stirring, lusty, and stronger than "the new man," so is the nature of him clean contrary to the nature of "the new man," as being earthly and corrupt with Satan's seed; the nature of "the new man" being heavenly, and blessed with the celestial seed of God. So that one man, inasmuch as he is corrupt with the seed of the serpent, is an "old man;" and inasmuch as he is blessed with the seed of God from above, he is a "new man." And as, inasmuch as he is an "old man," he is a sinner and an enemy to God; so, inasmuch as he is regenerate, he is righteous and holy, and a friend to God, the seed of God preserving him from sin, so that he cannot sin as the seed of the serpent, wherewith he is corrupt even from his conception, inclineth him, yea, enforceth him to sin, and nothing else but to sin: so that the best part of a man tofore regeneration, in God's sight, is not only an enemy, but "enmity" itself. One man therefore which is regenerate well may be called always just, and always sinful: just in respect of God's seed and his regeneration; sinful in respect of Satan's seed and his first birth. Betwixt these two men therefore there is continual conflict and war most deadly; "the flesh and the old man" fighting against "the Spirit and new man," and "the Spirit and new man" fighting against "the flesh and old man."

BRADFORD, M., 1555.

FEBRUARY 23.

CHRIST'S NAMES AND TITLES.

"Thou shalt call his name Jesus; for he shall save his people from their sins."—MAT. i. 21.

"They shall call his name Emmanuel, which being interpreted is God with us."—MAT. i. 23.

Christ is called Jesus, a Saviour; he is called *Christus*, King anointed over all men, of whom they must hold, and whose benefit must all they have. He is called Emmanuel, God is with us; for he only maketh God our God, our strength, power, sword, and shield, and shortly our Father. He is called *Sandus*, that is, holy; that halloweth, sanctifieth and blesseth all nations. And these be his names for ever, and be no names of hypocrisy: as we call them curates, which care for their parishes as the wolf for the flock; and them bishops, that are overseers, which will so oversee, that they will suffer nought to be prosperous save their own commonwealth; and as some call themselves dead, which live in all voluptuousness; and as some call themselves poor, without having anything proper, (*i.e.* of their own) and yet live in all abundance; and as they shave and disguise themselves with garments and ornaments, to signify ever a contrary thing than that they be. Nay, Christ is no hypocrite, or disguised, that playeth a part in a play, and representeth a person, or state, which he is not; but is alway that his name signifieth, he is ever a Saviour, and ever anointeth with grace, and ever maketh God with us, and ever sanctifieth. Neither is there any other to save and sanctify from sin, or anoint with grace, or to set God at one with men. And these things which his name signify, doth he ever unto all that have trust and confidence in his blood, as soon as they repent of the sin which they desired to be saved and sanctified from.

TYNDALE, M., 1536.

FEBRUARY 24.

THE TRUE BREAD OF LIFE.

"He gave them Bread from heaven to eat."—JOHN vi. 31.

The word of life is of power and strength to save your souls. But if ye be as vessels that leak and run out, how should the doctrine of salvation profit you? This food, refusing all other, we are exhorted both to take and eat. If sinners, heretics, enemies of the truth say, Come with us; shun them, turn away your feet from their paths, offer not you their offerings of blood, present not yourselves in their temples, taste not things sacrificed unto their idols; "Eat that which is good." Labour not for the meat which perisheth, much less for that whereby men perish; but labour for the meat that endureth to everlasting life, which meat the Son of Man shall give you, for "him hath God the Father sealed" (John vi. 27). He is the Bread of life: his flesh is meat indeed, and his blood is drink indeed: his word is the power of God unto salvation: his sacraments are seals of righteousness by faith: in him are all the treasures of peace, joy, rest, comfort: no eye hath seen, no ear hath heard, no heart hath conceived the things which are hidden and laid up in him. Whereupon if we feed in such sort that our souls take joy, pleasure, and "delight in fatness," then the fruit which hereby we shall reap is this: "Your soul," saith God, "shall live, and I will make an everlasting covenant with you, even the sure mercies of David." What? Shall they, then, which hearken unto him, and put their trust in his mercy, deliver their lives for ever from the hand of the grave? Shall they live and not see death? There is a first and a second death: the one only severeth the soul from the body for a time; the other tormenteth, first the soul severed, and afterward both body and soul for ever. The second death shall not touch them of whom the prophet here speaketh. But of the first Job hath said, "Death is the house appointed for all living" (Job xxx. 23).

SANDYS, ABP., 1576.

FEBRUARY 25.

THE BREAD FROM HEAVEN.

"He that eateth me, even he shall live by me."—JOHN vi. 57.

Christ said, "The words that I spake are Spirit and life." As if he should say : Neither is my flesh meat, nor my blood drink, to enter into your mouths, and to feed your bodies. But if your souls be hungry, I am spiritual meat to feed you ; if your souls be thirsty, I am spiritual drink to refresh you. To this purpose St. Chrysostom saith thus : "Christ is become all things unto thee, thy table, thy apparel, thy house, thy head, and thy root," &c. St. Paul saith (Gal. iii.) : "As many of you as are baptized in Christ, ye have put on Christ." Behold, how Christ is made thy apparel. And wilt thou learn how he is to become thy table ? He saith, "Whoso eateth me shall live through me" (John vi.). And that he is thy house he saith, "Whoso eateth my flesh dwelleth in me, and I in him." And that he is thy root, again he saith, "I am the Vine, and you are the branches" (John xv.). So saith Gregorius Nyssenus : "Christ unto the strong is strong meat ; unto the weaker sort he is herbs ; and unto infants he is milk." So saith Origen, "Marvel not ; for the word of God is called both flesh, and bread, and milk, and herbs ; and, according to the measure of believers, and the possibility of receivers, is diversely named." And likewise Gregory Nazianzene : "Like as our Lord Jesus Christ is called the life, the way, the bread, the wine, the true light, and a thousand things else, so is he also called the sword." Now as Christ is "bread," even so in like manner of speech he is a "sword," and none otherwise. Thus is Christ unto us a spiritual table, a spiritual apparel, a spiritual house, a spiritual head, a spiritual root, spiritual meat, spiritual herbs, spiritual milk, spiritual flesh, life, way, bread, wine, and light. And to this end Christ saith, "My words be Spirit and life."

JEWEL, BR., 1560.

FEBRUARY 26.

CHRIST A HIGH TREASURE.

"Where your treasure is, there will your heart be also."—MAT. vi. 21.

As God the Father gave his Son Christ unto death for our sins, so did he raise him up again by his most puissant power from death for our justification. He is our "peace," how then can we be sad and heavy? He is our "Saviour," how then can we despair? He is our "way," how then can we err? He is our "truth," how then can we be deceived? He is our "life," how then can we die? He is our "resurrection," how then can we sleep in sin? He is our "physician," how then can we be sick and diseased? He is our "light," how then can we walk in darkness? He is our "bread," how then can we be hungry? He is our "defender," how then can we be afeard? He is our "wisdom," how then can we be ignorant? He is our "righteousness," how then can we be unrighteous? He is our "sanctification," how then can we be profane and unholy? He is our "redemption," how then can we be damned? He is our "riches," how then can we be poor? He is our "beauty," how then can we be deformed and ill-favoured? He is our "Mediator," and "Advocate," how then can our matters be unheard? He is our "head," how then can we his members perish? He is our "bishop and curate of our souls," how then can we want spiritual doctrine? He is our "door," how then can we but enter into the kingdom of heaven? To conclude, he is altogether ours, and all that ever he hath; how then can we but sail in a safe and quiet haven? How then can we but have all things prosperous and fortunate? Would not all these so great commodities and large benefits, which we receive of God the Father through Jesus Christ, move any christian heart in the world to be thankful, and to sing perpetual praises unto God? All our salvation cometh only from God, the Father, through Jesus Christ.

FEBRUARY 27.

CHRIST THE SALVE FOR A WOUNDED SOUL.

"Is there no balm in Gilead, is there no Physician there?"—

JER. viii. 22.

Consider the greatness of the sore, I mean sin, by the greatness of the Surgeon and the salve. Who was the Surgeon? No angel, no saint, no archangel, no power, no creature in heaven nor on earth, but only he by whom all things were made, all things are ruled, also, even God's own dearling and only beloved Son becoming man. O what a great thing is this that could not be done by the angels, archangels, potestates, powers, or all the creatures of God, without his own Son; who yet must needs be thrust out of heaven, as a man would say, to take our nature and become man! Here have ye the Surgeon. Great was the cure that this mighty Lord took in hand. Now what was the salve? Forsooth dear gear and of many compositions. I cannot recite all, but rather must leave it to your hearty considerations. Three-and-thirty years was he curing our sore; he sought it earnestly by fasting, watching, praying, &c. The same night he was betrayed, I read how busy he was about a plaister in the garden, when he lying flat on the ground, praying with tears, and that of blood, not a few, but so many as did flow down on the ground again, crying in this sort, "Father," saith he, "if it be possible, let this cup depart from me." That is, "If it be possible else mankind's sins can be taken away, grant that it may be so. If it be possible, grant my request, save mankind now without any further labour, salves, or plaisters." "But yet," saith he, "not as I will, but as thou wilt." Twice he cried without comfort. Yea, though to comfort him God sent an angel, we yet know that this plaister was not allowed for sufficient until hereunto Christ Jesus was betrayed, forsaken of all his disciples, crowned with thorns, crucified, mocked in misery, and had given up the ghost. Then "bowed down the head of Christ," that is, God the Father, which is "the head of Christ;" then allowed he the plaister to be sufficient and good for the healing of our sore, which is sin.

BRADFORD, M., 1555.

FEBRUARY 28.

CHRIST OUR LIGHT.

"This is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day."—JOHN vi. 40.

As though He said : This is the most gentle goodwill of God the Father, and of God the Son, that such a man as still endureth in stedfast confidence upon the grace and word of God, shall be preserved and saved for ever. And even as little shall sin, hell, and the devil be able to hurt him, as they could hurt Christ Himself. When the darkness of the night falleth down, it covereth the whole world, dimmeth the colour and fashion of all creatures, feareth and discomforteth them ; yet is it not of such power, as to darken, suppress, and quench the least light of all that is found in the world. For the darker the night is, the clearer do the stars shine ; yea, the least light of a candle withstandeth the whole night, and giveth light round about in the midst of darkness. A little spark also of a coal cannot the darkness cover, much less is it able to quench it. Now is God the true, everlasting and heavenly light. And all they that put their trust in Him are as a burning candle. For through faith doth God dwell in our hearts, and we are the living temple of God, and Christ's disciples are called the lights of the world. Hereout followeth it, that though the prince of spiritual darkness thrust in with his noisome poison and plagues ; yet shall we behold in faith, that he with his poison and plagues can neither apprehend nor destroy any true faithful man or woman, but shall be smitten back and driven away perforce. . . . Now is God the only plentiful fountain of all life. And the faithful are very flowing wells. For Christ saith : "Who-so believeth on Me, out of his body, as saith the Scripture, shall flow streams of the water of life." Which words, "He spake of the Spirit, that they which believe on Him should receive." Thus no mischance of this world can spoil [rob] any faithful man of his comfort and life : forasmuch as God, the eternal well-spring of life, dwelleth and floweth in his heart, and driveth all noisome things far away from it.

FEBRUARY 29.

CHRIST THE SOLE CAUSE OF GOD'S LOVE TO US.

"Christ is all, and in all."—COL. iii. 11.

As Christ is the whole cause why we do all thing for our neighbour, even so is he the cause why God doth all thing for us, why he receiveth us into his holy testament, and maketh us heirs of all his promises, and poureth his Spirit into us, and maketh us his sons, and fashioneth us like unto Christ, and maketh us such as he would have us to be. The assurance that we are sons, beloved, and heirs with Christ, and have God's Spirit in us, is the consent of our hearts unto the law of God. Which law is all perfection, and the mark wheręat all we ought to shoot. And he that hitteth that mark, so that he fulfilleth the law with all his heart, soul, and might, and with full love and lust, without all let or resistance, is pure gold, and needeth not to be put any more in the fire: he is straight and right, and needeth to be no more shaven; he is full fashioned like Christ, and can have no more added unto him. Nevertheless there is none so perfect in this life, that findeth not let and resistance by the reason of original sin, or birth poison, that remaineth in him, as thou mayst see in the lives of all the saints throughout all the scripture, and in Paul, Rom. vii. "The will is present," (saith he,) "but I find no means to perform that which is good. I do not that good thing which I would; but that evil do I, which I would not. I find by the law, that, when I would do good, evil is present with me. I delight in the law, as concerning the inner man; but I find another law in my members, rebelling against the law of my mind, and subduing me unto the law of sin." Which law of sin is nothing but a corrupt and a poisoned nature, which breaketh into evil lusts, and from evil lusts into wicked deeds, and must be purged with the true purgation of the cross of Christ.

MARCH 1.

CHRIST OUR SHEPHERD.

"I am the good Shepherd; the good shepherd giveth his life for the sheep."—JOHN x. 11.

This Shepherd is even Christ our loving Master, which is far another manner of shepherd than Moses, which is hard and extreme unto his sheep, and driveth them back into the wilderness, where they find neither pasture nor water, but plain scarceness (Exod. iii.). But Christ is the gracious and loving Shepherd, which runneth after the famished and lost sheep in the wilderness and seeketh it there; "and when he findeth it, he taketh it up gladly upon his shoulders" (Luke xv.); Yea, "and giveth his life also for his sheep" (John x.). This must needs be a loving Shepherd. Who would not be glad then to be a sheep of his? This shepherd's voice, wherewith he speaketh and calleth unto his sheep, is the holy gospel, whereby we be taught that we obtain grace, remission of sins, and everlasting salvation, not by Moses' law (wherethrough he putteth us in the more fear, dread, and despair, which were too fearful, too sore afraid, and despaired too much afore), but by Christ, which is "the Shepherd and Bishop of our souls" (1 Pet. ii.); which hath sought us miserable and lost sheep, and fetched us out of the wilderness, that is to say, from the law, from sin, from death, from the power of the devil, from everlasting damnation; and in that he gave his life for us, obtained he us grace, remission of sins, comfort, help, and strength against the devil and all misfortune, yea, and everlasting life also. This is now unto the sheep of Christ a loving, sweet voice, which they are heartily glad to hear, which they know right well, and order themselves thereafter. "As for a strange voice that soundeth otherwise, they neither know it, nor hearken unto it, but avoid and fly away from it," &c. (John x.). The pasture, wherewith Christ feedeth his sheep, is also the comfortable gospel, whereby the souls are fed and strengthened, kept from error, comforted in all temptations and troubles, defended against the craft and power of the devil, and finally delivered out of all trouble.

COVERDALE, BP., 1551.

MARCH 2.

FREE GRACE.

"By grace ye are saved."—EPHES. ii. 5.

What is grace? The goodwill of God towards us, his favour and bounteous goodness freely employed on us without our deserving. What is the grace of God? God's favour, benevolence, and kind mind, that of himself without our deserving he beareth towards us, whereby he was moved to bestow upon us his Son Christ, and all other his good gifts, with free imputation of his goodness and undeserved remission of our sins. When it was not possible, because of the great enormity of our sin, that we could of our own power, strength, merits, deservings, and good works, save, and win ourselves again into the favour of God, how lovingly without any deserts of our part, even of his own mere goodness and free mercy, did he promise to save us by his dearly-beloved Son, our Lord Jesus Christ, and at his time predefined and appointed from everlasting sent him down into this world! Which for our sake unfeignedly by the wonderful operation of the Holy Ghost took flesh of the blessed, pure, and undefiled virgin Mary, and became very man like unto us in all things, sin alone except. Which also, after he had lived here certain years, even of his own free will without any compulsion, for the fervent and unspeakable love that he ever bare toward us, gave himself unto the very death, yea, even the most spiteful and heinous death of the cross. He offered his most blessed body "a sweet-smelling sacrifice to God" the Father for our wickedness. He suffered his most precious blood to be shed upon the altar of the cross to pay the ransom for our sins. He refused no kind of painful grief and grievous pain to appease God's wrath, and to reconcile unto us his celestial Father. "O good Jesu," saith St. Bernard, "how greatly were we indebted to thee, and yet dost thou pay our debt!" We have sinned, and thou art punished. This is a work without example, a grace without merit, a charity without measure.

BECON, S.T.P., 1538-1567.

MARCH 3.

GRACE.

"The grace of God which is given you by Jesus Christ."—I COR. i. 4.

The word "Grace" is diversly used in the holy scriptures, even as it is in profane writings also. For in the Bible it signifieth thanksgiving, and also a benefit, and alms; as 2 Cor. viii. Moreover, it signifieth praise and recompence, as in that place where the Apostle saith: "If when ye do well, ye are afflicted, and yet do bear it; that is praiseworthy before God." It doth also signify faculty or licence; as when we say, that one hath gotten grace to teach and execute an office. For the Apostle saith that he received grace; and immediately, to expound his own meaning, he addeth, to execute the office of an Apostle. Moreover the gifts of God are called grace, because they are given gratis, and freely bestowed without looking for of any recompence. And yet Paul, in the fifth to the Romans, distinguisheth a gift from grace; for grace doth signify the favour and goodwill of God towards us; but a gift is a thing which God doth give us of that good-will, such as are faith, constancy, and integrity. They are said to have found grace with God, whom God doth dearly love and favour more than other. In that sense Noah found grace in the eyes of the Lord; Joseph found grace in the eyes of the lord of the prison: and the holy virgin is read to have found grace with the Lord, because she was beloved of God, and very dear unto the Lord, as she whom he had singularly chosen from among all other women. But in this place and present argument "grace" is the favour and goodness of the eternal Godhead, wherewith he, according to his incomprehensible goodness, doth gratis, freely, for Christ his sake embrace, call, justify, and save us mortal men. Our Lord in the gospel said, "So God loved the world, that he gave his only-begotten Son for the world, that every one which believe in him should not perish, but have life everlasting" (John iii. 16). So here, this good-will of God is the cause of our salvation.

BULLINGER, 1524-1575.

MARCH 4.

FREE GRACE DEFINED.

"The grace of God that bringeth salvation."—TIT. ii. 11.

Grace is the favour and mercy of God towards sinful men. "It is called grace, because it is given gratis; freely and undeservedly on our parts, to whom it is given" (Aug.). For us it is purchased, by the only mean and mere merit of our Saviour Christ; and to us it is both offered and exhibited, by the voluntary and unprovoked operation of the Spirit. This grace in itself being large and more than sufficient for all men, the Holy Ghost divideth and bestoweth upon each, breathing where and as he listeth, according to the secret pleasure of his will. Through it we have salvation; whereas through sin we deserve death. For our iniquity was heinous in the sight of God; first committed by Adam, and since continued in us. But far more exceeding was the mercy of our Lord, who, when we were his enemies, "sent forth his Son, made of a woman, and made under the law, that he might redeem them which were under the law, and that we might receive the adoption of sons" (Gal. iv. 4, 5). No tongue can express, neither any mind conceive this graciousness. Yet let us ponder it with such consideration as we are able. Great, therefore, I say, was the mercy of our Creator, who gave his Son; and great the love of our Saviour, who gave even himself for us. Our thralldom was great, that required a ransom of such value; our guiltiness much, that could no otherwise be washed away, but with the very heart blood of the innocent Lamb of God, Christ Jesus our Lord: yea inestimable and uneffable was the love of our gracious Lord, who, to spare us, spared not himself. He was content to become ignominious before men, that we might be glorious with his Father; to be condemned, that we might be absolved; to be crowned with thorns, to purchase us a crown of immortality; to lose his life that we might gain life.

SANDYS, A.B.P., 1576.

MARCH 5.

FREE GRACE.

"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."—TIT. iii. 5.

There was once a great holy man (as he seemed to all the world) worthy to be taken up into heaven, and at a time he fell sick; and in his sickness he fell in a great agony of his conscience, insomuch that he could not tell what to do. Now his disciples standing about him, and seeing him in this case, said, "How chanceth it that ye are so troubled, father? for certainly, there was nobody so good a liver, so holy as ye have been: therefore you have not need to fear; for no doubt but you shall come to heaven." The old father made them answer again, saying: "Though I have lived uprightly, yet for all that it will not help me; I lack something yet." And so he did indeed; for certainly if he had followed the counsel of his disciples, and had put his trust in his godly conversation, no doubt he should have been gone to the devil. For though we are commanded to do good works, and we ought to do them, yet for all that we must beware how we do them: when we do them to the end to be saved by them, then we do them not as we ought to do: then we thrust Christ out of his seat and majesty. For indeed the kingdom of God is merited, but not by us. Christ, he merited the kingdom of heaven for us through his most painful death and passion. Saith scripture (John iii.), "Whosoever believeth not in the Son, he is judged already." Therefore let us learn to know Christ and to believe in him; for knowledge must go before the belief. We must first hear the word of God and know it; and afterward we must believe the same; and then we must wrestle and strive with sin and wickedness, as much as it is possible for us, and so live well and godly, and do all manner of good works which God hath commanded us in his holy laws; and then we shall be rewarded *in* everlasting life, but not *with* everlasting life; for that everlasting life is a gift of God, a free gift given freely unto men through Christ.

LATIMER, BP. AND M., 1555.

MARCH 6.

GRACE.

"My grace is sufficient for thee."—2 COR. xii. 9.

God loveth us first in Christ, of his goodness and mercy, and poureth his Spirit into us, and giveth us power to do good deeds. And because he loveth us, he forgiveth us our evil deeds, which we do of frailty and not of purpose, or for the nonce. Our good deeds do but testify only that we are justified and beloved. For except we were beloved, and had God's Spirit, we could neither do, nor yet consent unto any good deed. Antichrist turneth the roots of the trees upward. He maketh the goodness of God the branches, and our goodness the roots. We must be first good after antichrist's doctrine, and move God, and compel him to be good again for our goodness' sake : so must God's goodness spring out of our goodness. Nay, verily ; God's goodness is the root of all goodness ; and our goodness, if we have any, springeth out of his goodness. Faith cometh not of our freewill ; but is the gift of God, given us by grace, ere there be any will in our hearts to do the law of God. And why God giveth it not every man, I can give no reckoning of his judgments. But well I wot, I never deserved it, nor prepared myself unto it ; but ran another way clean contrary in my blindness, and sought not that way ; but he sought me and found me out, and shewed it me, and therewith drew me to him. And I bow the knees of my heart unto God, night and day, that he will shew it all other men ; and I suffer all that I can, to be a servant to open their eyes. For well I wot they cannot see of themselves, before God hath prevented [*sc.* anticipated] them with his grace ; for Paul saith (Phil. i.), "He that began a good work in you shall continue" or bring it unto a full end ; so that God must begin to work in us : and (Phil. ii.) "God it is that worketh both the willing, and also bringing to pass." And it must needs be ; for God must open mine eyes and shew me somewhat and make me see the goodness of it, to draw me to him.

TYNDALE, M., 1536.

MARCH 7.

FREE GRACE JUSTIFYING.

"Justified freely by his grace."—ROM. iii. 24.

St. Paul reasoning of this matter, putteth two causes wherefore God should love, justify, and choose us : either freely of grace and mercy, saith he, or for the goodness of our works. If it should be for our works, then (saith he) it cannot be of grace : and if it be of free grace, love, and mercy, then it is not for our works, neither past, nor to come ; for then grace should not be grace, saith he, if it were not thus freely given. If God should choose us for any goodness in us, then he should but do one good turn for another, and freely without reward do nothing ; which is most against his nature, which doeth good for evil, yea, and when he seeth no possibility of goodness or reward to be looked for. "Who hath given him any thing first and he shall be recompensed again ?" saith St. Paul (Rom. xi.), as though he should say, No. "I have chosen you and ye have not chosen me" (John xiii.), saith Christ to his disciples and apostles. And as he thus chose them, so he chooses all which be chosen : and so he will declare his free grace, love, and mercy, to all which be his, freely, even because it pleased him to choose them, and they deserved not to be chosen of him, but rather to be cast away from him. When God promised to deliver his people in like distress by his prophet, he said, "For mine own sake, for mine own sake will I do it" (Is. xlviii.), and not only thus in bodily deliverance, but in forgiveness of sins he says likewise, "It is I, it is I, which forgiveth thy sins for mine own sake" (Is. xliii.). Thus freely God, our heavenly Father, for the love which he beareth to us in his Son Christ, in whom he had chosen us from the beginning, and for whose sake he continueth his favour to us—he, I say, bestows all his blessings freely to us both in body and soul, in this life and after. The will of God is the first cause of doing all good things, and when he will, all things work and obey him, and when he will not, they stay and cease. "In him we live, be, and are moved" (Acts xvii.).

PILKINGTON, BP., 1560.

MARCH 8.

HOLY SCRIPTURES TEACHERS.

"Search the Scriptures."—JOHN v. 39.

Christian religion is the true and godly worshipping of God and keeping of his commandments, to be learned of none other surely but of the heavenly word of God himself, which he hath left unto us written in the holy scriptures, none other but those that have been published, first, by Moses and the holy prophets, the friends of Almighty God, by the instinct of the Holy Ghost in the Old Testament ; and afterward more plainly in the new Testament by our Lord Jesus Christ, the Son of God, and by his holy apostles inspired with the Spirit of God, and have been preserved unto our time whole and uncorrupted. It was God's will to open unto us his word in writing, because we of ourselves (such is the darkness of our hearts) are not able to understand the will of Almighty God, in the knowledge of whom, and in obedience towards him, true godliness consisteth. God having pity upon us, hath opened and clearly set it out unto us ; and the same so clearly set out he hath left in the book of the two Testaments, which are called the holy scriptures, to the end that we should not be uncertainly carried hither and thither, but that by his heavenly doctrine there should be made us, as it were, a certain entrance into heaven. Why dost thou call God's word a Testament ? Because it is evident that in conceiving of religion, it is the chief point to understand what is the will of the everliving God. And since by the name of Testament is signified not only a will, but also a last and unchangeable will, we are hereby admonished that in religion we follow nothing, nor seek for any thing further than we are therein taught by God ; Otherwise we should daily forge ourselves new-feigned religions ; and every nation, every city, and every man would have his own several religion ; yea, we should in our doings follow for our guide, not religion and true godliness, the beginning and foundation of virtues, but superstition.

NOWELL, DEAN OF ST. PAUL'S, 1560.

MARCH 9.

POWER OF THE WORD.

"The sword of the Spirit which is the Word of God."

EPHES. VI. 17.

If we list to go unto the storehouse of God's scripture, we shall there find the true armour of this war, valiant in God not only to destroy fortresses and counsels, and every high thing that exalteth itself against the doctrine of God ; but also to resist in the day of adversity, and to quench all the hot and fiery weapons of our cruel enemy. Such weapons or armour of light, tho' we be the refuse and outcasts of the world, hath Almighty God given us, to make us stout and lusty in His wars. For in His armoury find we the harness of justice and verity, "the buckler of faith, the helmet of health, and the sword of the Spirit which is the word of God." Such armour, I say, shall the Holy Scripture minister abundantly unto us, if we, occupying our time therein do use the same wisely. With these words, "Thou preparest a table before me against mine enemies," will the prophet declare the great, excellent and wonderful power of the word of God. As if he would say : Thou offerest me such kindness, O Lord, and feedest me so well and richly at thy table which Thou hast prepared for me, that is, Thou enduest me so plenteously with the exceeding knowledge of thy good word, so that through the same I have not only plenteous consolation inwardly in my heart, against mine own evil conscience, against fear and dread of death, and the wrath and judgment of God ; but outwardly also, through the same word, I am become so valiant and so invincible a giant, that all mine enemies can bring nothing to pass against me. The more wroth, mad, and unreasonable they are against me, the less I regard it : Yea, I am so much the more quiet in myself, glad, and content ; and that on none other occasion, save only that I have thy word. The same giveth me such power and courage against all mine enemies.

COVERDALE, BP., 1551.

MARCH 10.

THE WORD OF GOD.

"Thy word is truth."—JOHN xvii. 17.

The word of God is truth : but God is the only well-spring of truth : therefore God is the beginning and cause of the word of God. And here indeed God, since he hath not members like to mortal men, wanteth also a bodily mouth : yet nevertheless, because the mouth is the instrument of the voice, to God is a mouth attributed. For he spake to men in the voice of a man, that is, in a voice easily understood of men, and fashioned according to the speech usually spoken among men. This is evidently to be seen in the things wherein he dealt with the holy fathers, with whom, as with our parents Adam and Eva, Noe, and the rest of the fathers, he is read to have talked many and oftentimes. God verily used oftentimes the means of angels, by whose ministry he talked with mortal men. And it is very well known to all men, that the Son of God the Father, being incarnate, walked about in the earth ; and being very God and man, taught the people of Israel almost for the space of three years. But in times past, and before that the Son of God was born in the world, God, by little and little, made himself acquainted with the hearts of the holy fathers, and after that with the minds of the holy prophets ; and last of all by their preaching and writings, he taught the whole world. So also Christ our Lord sent the Holy Ghost, which is of the Father and the Son, into the apostles, by whose mouths, words, and writings he was known to all the world. And all these servants of God, as it were the elect vessels of God, having with sincere hearts received the revelation of God from God himself, first of all in a lively expressed voice delivered to the world the oracles and word of God which they before had learned and afterwards some of them did put them in writing for a memorial to the posterity.

BULLINGER, 1524-1575.

MARCH 11.

LIGHT FROM GOD'S WORD.

"Thy word is a lamp unto my feet, and a light unto my path."

Ps. cxix. 105.

When I consider the eternal word of God, that abideth for ever, and the undefiled law of the Lord, which turneth the soul from all wickedness, and giveth wisdom unto the innocent babes ; I mean that milk that is without all guile, as Peter doth call it, that good word of God, that word of truth, which must be graven within the heart, and then is able to save men's souls ; that wholesome seed, not mortal but immortal, of the eternal and everliving God, whereby the man is born anew, and made the child of God ; that seed of God, whereby the man of God, so being born, cannot sin, as John saith (he meaneth so long as that seed doth abide in him) ; that holy Scripture which hath not been devised by the wit of man, but taught from heaven by the inspiration of the Holy Ghost, which is profitable to teach, to reprove, to correct, to instruct, and give order in all righteousness, that the man of God may be whole and sound, ready to perform every good work ; when, I say, I consider this holy and wholesome true word, that teacheth us truly our bounden duty towards our Lord God in every point, what his blessed will and pleasure is, what his infinite great goodness and mercy is, what he hath done for us, and how he hath given his own dear beloved to death for our salvation, and by him hath sent us the revelation of his blessed will and pleasure ; what his eternal word willeth us both to believe and also to do ; when, I say, I consider all these things, and confer to the same again and again all those ways wherein standeth the substance of the Romish religion, it may be evident and easy to perceive, that these two ways, these two religions, the one of Christ, the other of the Romish See, in these latter days, be as far distant, the one from the other, as light and darkness, good and evil, righteousness and unrighteousness, Christ and Belial.

RIDLEY, BP. AND M., 1555.

MARCH 12.

POWER OF THE WORD OF GOD.

"The holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 TIM. iii. 18.

If we desire rather to walk in light, than to dwell in blindness, we must learn of this princely prophet to become scholars in God's school: we must with Solomon, prefer knowledge and wisdom before riches, honour, and long life (1 Kings iii.). God hath appointed good means to lead men to knowledge: he hath caused the scriptures to be written for our learning. Without the knowledge whereof, neither can kings bear rule, neither subjects obey and live in order as they should. Wherefore Joshua was commanded not to lay aside the volume of the law at any time, night nor day. The prophet David made it his continual study. The wisest governors of Israel would not enterprise any matter of weight till they had turned the leaves of this book, thence to take advice for their better direction. This most precious jewel is to be preferred before all treasure. If thou be hungry, it is meat to satisfy thee; if thou be thirsty, it is drink to refresh thee; if thou be sick, it is a present remedy; if thou be weak, it is a staff to lean unto; if thine enemy assault thee, it is a sword to fight withal; if thou be in darkness, it is a lanthorn to guide thy feet; if thou be doubtful of the way, it is a bright shining star to direct thee; if thou be in displeasure with God, it is the message of reconciliation; if thou study to save thy soul, receive the word ingrafted, for that is able to do it: it is the word of life. Whoso loveth salvation will love this word, love to read it, love to hear it; and such as will neither read nor hear it, Christ saith plainly, they are not of God. For the spouse gladly heareth the voice of the bridegroom; and "my sheep hear my voice," saith the Prince of pastors (John x. 27).

SANDYS, A.B.P., 1576.

MARCH 13.

LAW AND GOSPEL.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—ROM. viii. 2.

The whole scripture hath these two chief parts, into which it is divided, the law and the gospel. The law contains properly the setting forth of sin, threatenings, curses, God's anger towards sin, remorse of conscience for the same, damnation, hell, despair; The gospel contains comfort, hope, forgiveness, mercies in Christ, heaven, salvation, agreement with God. Thus teaches St. Paul, saying, "The law works anger" within a man in conscience towards himself, for displeasing his Lord God; and also declares what is sin, and the anger and just judgment of God for sin. "By the law comes the knowledge of sin." The gospel "is the power of God to save all that believe" in Christ, which saith, "Come to me, all ye that labour and are laden and I will refresh you": and, "Thus God loved the world, that he gave his only-begotten Son," &c., with many such like promises. This profit came here to this people, by preaching the law of God and threatenings unto them, that they which were afore so forgetful of their duties, now hearing the great anger and vengeance of God that hanged over their heads, ready to fall on them, it stirred them up to do their duties and fear God. A man, as he is made of body and soul, so hath he the law given him to beat down the lusts of the flesh, and keep him in due fear to his Lord and God: and lest the soul should despair, when it considers the greatness of the sin which the flesh and mind draws him to, he hath the comfort of Christ offered unto him in the gospel. So, lest we be proud and forget God, we have the law given to set before us the righteousness of those things which God requires of us, and our weak unableness to fulfil the same, and the righteous sentence of death and God's anger pronounced upon all that fulfil not the same law. But lest we should despair, we have the unspeakable mercies of God offered unto us in his Son, which by his death hath conquered death, and paid the full price for the sins of the whole world.

PILKINGTON, BP., 1560.

MARCH 14.

THE LAW CANNOT JUSTIFY.

"As many as are of the works of the law are under the curse."

GAL. iii. 10.

Verily the law is good and holy, but it can justify no man. It cannot change our stony heart, or give us a softer heart, or purify our sinful nature and renew it, or take away sins : this can the Spirit of Christ alone do. The nature or flesh of man is corrupt and bond to sin, having no strength of itself to accomplish the law of God : neither is it willing thereunto, but only prone and full bent to sin. Notwithstanding, in this behalf God helpeth our weak nature, that it may come unto the fulfilling of the law ; and he sent his Son that he might be born very man, even such as we are, sin alone except. Of a maid and pure virgin was it convenient for him to be born, that he might be made a sacrifice of a pure and everlasting price for sin. For the cause why God became man was this, that he might condemn, purge, and put away our sins in his clean and innocent flesh by the true sacrifice for sin, that is to say, by himself, and deserve remission of sins for us, that so by this most holy and most innocent and perfectly clean sacrifice of the Son of God, both God and man, that might be fulfilled that the law required. For by this sacrifice for sin offered for us on the cross, first of all, he deserved for us remission of sins, and the Holy Ghost, which giveth faith and charity ; and these being once received, our righteousness and the fulfilling of God's commandments is begun in us ; and although in this life we are not yet fully clean and perfect, and through the remnants of sins and maliciousness we never perfectly fulfil the precepts of God, yet nevertheless do we receive true righteousness before God, and all things that the law requireth for us, I mean righteousness which is of valor before God through faith in Christ.

BECON, S.T.P., 1538-1567.

MARCH 15.

THE LAW AND THE GOSPEL.

"The letter killeth, but the Spirit giveth life."—2 COR. iii. 6.

Good natures are moved rather with the glad tidings of the gospel than sharpness of the law. The law threateneth correction, the gospel promiseth blessings; the law killeth, the gospel quickeneth; the law breedeth fear, the gospel bringeth love; the law casteth down, the gospel reareth us up; the law layeth our sin to our charge, the gospel saith, Christ hath paid the price for our reconciliation. A gentle kind of preaching is better to win weak minds, than terrible thundering of vengeance. Yet is the law most necessary to be taught, to pull down froward hearts, and bring them to knowledge of themselves. I see divers of the prophets terribly threaten the wickedness of their time; yet I see none of them, that doth so mightily dissuade them from their ungodly life as Aggeus and Nehemiah with their mild dealing bring so many to repentance. Both be good and necessary; but the gospel more comfortable, and the law fearful. Fear maketh a man many times to fly from ill, but love maketh him willingly to do good. St. Paul saith, "Who shall separate us from the love of Christ Jesus? Shall trouble, anguish, persecution, hunger, nakedness, jeopardy, or the sword?" (Rom. viii.). If thou wouldest have a man earnest in any thing, rather draw him to it by love, than drive him to it by fear; bring him once to love it earnestly, and nothing shall make him afraid to stand to it manfully. Fear maketh men cold, discourageth them, and many times turneth them to hatred. That preacher therefore which will win most unto God, shall rather do it by gentleness than by sharpness, by promise than by threatenings, by the gospel than by the law, by love than by fear; though the law must be interlaced to throw down the malice of man's heart: the flesh must be bridled by fear, and the spirit comforted with loving-kindness promised.

MARCH 16.

THE GOSPEL.

"We declare unto you glad tidings."—ACTS xiii. 32.

The gospel is the heavenly preaching of God's grace to us-ward, wherein it is declared to all the world, being set in the wrath and indignation of God, that God the Father of heaven is pleased in his only-begotten Son, our Lord Christ Jesus, whom, as he promised of old to the holy fathers, he hath now in these latter times exhibited to us, and in him hath given us all things belonging to a blessed life and eternal salvation, as he that for us men was incarnate, dead, and raised from the dead again, was taken up into heaven, and is made our only Lord and Saviour, upon condition that we, acknowledging our sins, do soundly and surely believe in him. That the gospel is tidings come from heaven, and not begun on earth, that doth most of all argue, because God our heavenly Father did himself first preach that tidings to our miserable parents after their fall in paradise, promising his Son, who being incarnate should crush the serpent's head. Then again, the apostle Paul doth in express words say: "God in time past, at sundry times, and in divers manners, spake unto the fathers by the prophets, and hath in these last days spoken to us by his Son" (Heb. i. 1). To this belongeth, that the prophets were believed to have prophesied by the inspiration of the Holy Spirit. Now they did in the holy scriptures foreshow the gospel: and to these testimonies may be added the voice of the Eternal Father himself uttered from heaven upon our Lord and Saviour (Mat. iii. 17; Luke ix. 35). Therefore the preaching of the gospel is a divine speech, unreprouable, and brought down from heaven: which whosoever believe, they do believe the word of the eternal God; and they that believe not, do despise and reject the word of God. For it ceaseth not to be the word of God because it is preached by the ministry of men.

BULLINGER, 1524-1575.

MARCH 17.

THE OLD AND NEW TESTAMENTS.

"Jesus the Mediator of the new covenant."—HEB. xii. 24.

What mean these words, "the new Testament," and what is a new testament? Verily, a testament is as much to say as a legacy, or behest of goods. "A testament," saith St. Austin, "is a behest and legacy of goods." And there is an old testament, and a new testament, as Christ teacheth us. The old testament is a bequest or legacy of temporal goods and earthly commodities unto the synagogue of the Jews. The new testament is a bequest of eternal and heavenly inheritance through Christ unto all men, both Jews and Gentiles. Or otherwise, the old testament is the axe set to the root of the trees, the law which causeth anger; that is, the preaching of the law against wicked men, for "the law," saith St. Paul, "was not ordained for good men, but for evil;" and therefore he defineth it in another place to be "ministration of death and damnation." But the new testament is a sermon of God's mercy and clemency, of salvation, of redemption, and righteousness, through the effusion of Christ's blood, who calleth all men and women from superstition to true holiness, from shadows to light, from the letter to the spirit, and from the works of the flesh to labour and work in his vineyard: that is to honour and glorify God by well doing in hope of plenteous reward. Wherefore St. Paul unto the Corinthians nameth it, "the ministration of the Spirit and of righteousness." And he compareth the first testament to Agar, to Abraham's bondwoman, and the second he likeneth to Sara, his lawful wife and a free woman; signifying hereby, that the one doth gender unto bondage, and the other to eternal life. And both testaments do remain yet, and be effectual at this day. The old testament is not disannulled in evil men, but in good men. From the beginning of the world good men, as Adam, Enoch, &c., which in all their ceremonies had an eye to Messias, and believed in Christ to come, were of the new testament and under grace.

ROGER HUTCHINSON, 1543-1555.

MARCH 18.

THE POWER OF THE KEYS.

"The key of David; he that openeth and no man shutteth, and shutteth and no man openeth."—REV. iii. 7.

Touching the keys, wherewith they may either shut or open the kingdom of heaven, Christ's disciples did receive this authority, not that they should have private confessions of the people and listen to their whisperings, but to the end they should go, they should teach, they should publish abroad the gospel, and be unto the believing a sweet savour of life unto life, and unto the unbelieving and unfaithful a savour of death unto death; and that the minds of godly persons, being brought low by the remorse of their former life and errors, after they once begun to look up unto the light of the gospel and believe in Christ, might be opened with the word of God, even as a door is opened with a key. Contrariwise, that the wicked and wilful folk, and such as would not believe, nor return into the right way, should be left still as fast locked and shut up, and, as St. Paul saith, "wax worse and worse." This take we to be the meaning of the keys; and that after this fashion men's consciences either to be open or shut. And therefore our Saviour, Jesus Christ, to reprove the negligence of the Scribes and Pharisees in teaching, did with these words rebuke them, saying, "Wo unto you Scribes and Pharisees, which have taken away the keys of knowledge, and have shut up the kingdom of heaven before men." Seeing then the key, whereby the way and entry to the kingdom of God is opened unto us, is the word of the gospel and the expounding of the law and scriptures, we say plainly, where the same word is not, there is not the key. And seeing one manner of word is given to all, and one only key belongeth to all, we say there is but one only power of all ministers, as concerning opening and shutting.

JEWEL, Bp., 1560.

MARCH 19.

THE POWER OF THE KEYS.

"I will give unto thee the keys of the kingdom of heaven."

MAT. xvi. 19.

As every private man forgiveth his brother, so much more the ministers of God's word have power to do the same, for to them belongeth forgiving and retaining, binding and loosing of the whole congregation. To them Christ gave the keys of the kingdom of heaven. How then doth God only forgive sin? Truly, they are only ministers of the forgiveness, and preachers of his mercy, or of his wrath. Their forgiving and loosing is to declare the sweet and comfortable promises that are made through Jesus Christ in God's book to such as be penitent; and their binding and retaining is to preach the law, which causeth anger to such as be impenitent. Or, their loosing is to declare before the congregation, that God forgiveth the believing; and their binding is to shew, that God will not pardon the unbelieving, because they are without purpose to amend and reform their living. The common sort suppose that God forgiveth them, as soon as the minister layeth his hands upon their heads, although they return to their old living. Be not deceived. Except thou repent, he hath no authority to forgive thee: for he is a minister of forgiveness only to such as repent and will amend. His commission stretcheth no further. If thou, from the bottom of thy heart, be sorry for thy trespass, if thou be without all desire to sin, if thou earnestly mind to amend, God forgiveth thee before thou come at the minister; who first cleansed the man from leprosy, and after commanded him to shew him to the priest, for a witness to the congregation. So he raised Lazarus first, and afterward bade his disciples loose his grave-bonds. As the priest of old made the lepers clean or unclean; so bindeth and unbindeth the ministers of the new law.

ROGER HUTCHINSON, 1543-1555.

MARCH 20.

THE POWER OF THE KEYS.

"The key of knowledge."—LUKE xi. 52.

When the poor sinner through the preaching of the Holy Ghost heareth his wicked and sinful life (for the holy gospel rebuketh the world of sin), he beginneth to know himself a sinner, and to be displeased, repentant, and sorry for his sins; he considereth also that he is well worthy of eternal punishment and damnation: by means whereof, through the multitude and greatness of his sins, he utterly despaireth in his own power and righteousness, and eternal salvation. But therewithal he heareth also, that Christ, by reason of his sins, came down from heaven, and died for him upon the cross, washed away all his sins with his blood, hath reconciled him with God, made him God's child, and an eternal inheritor of his kingdom: and this he steadfastly believeth. I pray you doth not such a man's heart leap for joy, when he heareth, that through Christ he is discharged of all the sins that so sore pressed him? The keys, therefore, are the pure word of God; which teacheth men to know themselves, and to put their trust in God through Christ. With that word, with those keys, do the ministers of the word open. For they that so are taught and instructed by the word of God, that they put all their confidence in God through Christ, those verily are loosed and discharged of their sins. But he that either will not hear, or when he heareth, will not receive and believe this grace declared to the world through Christ, and offered unto him by the ministers of the word, him do the ministers bind, that is they leave him still in his error; according as Christ commandeth his disciples (Mat. x.) that from such as will not receive and hear their word they shall depart, and shake off the dust from their shoes upon them. Thus did Paul bind (Acts xiii., xviii.)

COVERDALE, BP., 1551.

MARCH 21.

STUDY OF THE WORD BLESSED.

"If any man will do his will, he shall know of the doctrine whether it be of God."—JOHN vii. 17.

Say the papists, when the scriptures be hard and doubtful, and seem to be contrary one to another, by mistaking and wrong understanding whereof divers heresies do arise; how shall a man know the truth in such diversity of opinions, both parties grounding themselves upon the scriptures, but only by the church, which (as they say) cannot err? St. Augustine shall make answer herein for me, saying on this wise: "Dark places are to be expounded by more plain places; for that is the surest way of declaring the scriptures, to expound one scripture by another." And again he saith that "in things openly contained in the scriptures are found all things that concern faith, good living, and charity." Whither should a man (desiring to know the truth and right understanding and worshipping of God) have resorted in Elias, his time, when there was no more of the true outward church but he alone? Christ to teach us what we should do in matters pertaining to his glory and our own commodity, sendeth his hearers to the scriptures, and not to the church. He said also to the Sadducees, "Ye err because ye know not the scriptures;" and not, because ye believe not the church. He also promiseth his elect, that they shall hear his voice, and not a stranger's voice. If ye be doubtful therefore in any point, resort to the scriptures given from God, and out of them search for the thing whereof thou art ignorant. Whatsoever the church teacheth you out of the canonical books of the bible, believe that; but if they teach anything beside that (I mean which is not agreeable with the same), believe neither that nor them. For then they are not the church of Christ, but the synagogue of Satan and antichrist. For the church of God (as St. Paul witnesseth) is "builded upon the *foundation* of the Apostles and prophets;" not upon the Apostles, but upon the same foundation which they laid, that is Christ Jesus, and his holy word.

CRANMER, BP. AND M., 1556.

MARCH 22.

THE SCRIPTURES.

"Search the Scriptures."—JOHN v. 39.

The eternal Wisdom hath endued all good minds diligently to learn and search the thing wherein they think to find that which they desire : and what can be more worthy to be desired, or more acceptable to the mind of men, than eternal life and salvation, which only consisteth in God the highest good of all ? Now was the sacred scripture given by the Holy Ghost, that man thereby might be guided and led unto salvation, and to most excellent felicity. For they that exercise themselves in holy scripture studying and perusing it, ought thus to do ; even to direct themselves and others unto life. Therefore by the ordinance of God, there have been ever men in all nations, which to instruct others have applied themselves unto the scriptures. Thus, as it may be conjectured, there were at Jerusalem congregations of learned men, that exercised themselves in the holy scripture. For though all wisdom come of God, as the fountain and well, and no man can be learned, whom God Himself teacheth not ; yet will He not give His grace, Spirit, and knowledge to the idle, slothful and unthankful, neither to the proud ; but unto those that with meekness and fear of God practise themselves in the scripture, and that, applying unto fervent prayer, do not despise the means and gracious gifts granted them of God. . . . If we will that the true faith of Christ shall grow, continue, and increase, then we must bring the same to pass by true understanding of the scripture, by pure, sound, and wholesome doctrine. With the truth must lies be banished, with sound doctrine must false be rooted out, with the light must darkness be expelled. But how can the true understanding of the scripture, the undoubted, wholesome, and sound doctrine, be had, when men do neither exercise and employ themselves, nor apply their endeavour, study, and diligence therein ?

COVERDALE, BP., 1551.

MARCH 23.

SEARCHING THE SCRIPTURES.

"The truth shall make you free."—JOHN viii. 32.

Our bountiful Lord God, "who would have all men saved and to come to the knowledge of the truth," how he hath revealed his word to all men throughout the whole world, to the intent that all men in all places, of what kind, age, or degree soever they may be, may know the truth, and be instructed in the true salvation; and may learn a perfect way how to live rightly, well, and holily, so that the man of God may be perfect, instructed to all good works. For the Lord in the word of truth hath delivered to his church all that is requisite to true godliness and salvation. Whatsoever things are necessary to be known touching God, the works, judgments, will and commandments of God, touching Christ, our faith in Christ, and the duties of an holy life; all these things, I say, are fully taught in the word of God. Neither needeth the church to crave of any other, or else with men's supplies to patch up that which seemeth to be wanting in the word of the Lord. For the Lord did not only, by the lively expressed voice of the apostles, teach our fathers the whole sum of godliness and salvation; but did provide also, that it, by the means of the same apostles, should be set down in writing. And that doth manifestly appear that it was done for the posterity's sake, that is, for us and our successors, to the intent that none of us, nor ours should be seduced, nor that false traditions should be popped into any of our mouths instead of the truth. We must all therefore beware, we must all watch, and stick fast unto the word of God, which is left to us in the scriptures by the prophets and apostles. Finally, let our care be wholly bent, with faith and profit to hear whatsoever the Lord declareth unto us: let us cast out and tread under foot whatsoever is objected to be a let to godliness.

BULLINGER, 1524-1575.

MARCH 24.

HOLY SCRIPTURE TO BE STUDIED WITH PRAYER.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—HEB. ii. 1.

Fervent prayer, with like study or meditation of the holy scripture, is able as well to put aback the great violence of our enemies as to make easy our grievous adversity. If we with this heavenly manna and food of God be refreshed in the furtherance of our journey, it shall make us bold and strong to buckle with our enemies. For the doctrine of God, as it is only pure and undefiled, contrary to the nature of men's doctrines; even so to them that, spiritually understanding it, may abide the hearing thereof, there is nothing sweeter nor more pleasant, and therefore the more worthy to be searched and well pondered. This is the river of comfort, the fountain of ease, the well that refresheth the weary, the water of Siloe, where the blind receive their sight: to the study whereof if we apply ourselves wholly, that is, if we exercise our minds continually in the law of God, we shall be so armed, that we need not fear any assault of our enemies. Touching the heathen poets and philosophers, if we taste of them measurably, so that we wear not old nor die in them, they are not utterly to be disallowed. Yea, whatsoever they teach well, ought no more to be despised, than was the counsel of Jethro, whom Moses followed. To be short, all manner of learning should be tasted in due season and measure, with good judgment and discretion, under the correction of Christ's doctrine; so that the wisdom of God be above all other, our best beloved, our dove, our sweetheart: which may not be touched, but with clean and washen hands, namely, with high pureness of mind and due reverence. For so coming unto it, we shall see the pleasures, delicacies, and dainties of our blessed spouse, the precious jewels of rich Solomon, even the secret treasure of eternal wisdom. Wherefore, considering the verity of God neither deceiveth, nor is deceived, we ought to give more credit thereunto, than to anything that we do bodily either see or hear.

COVERDALE, BP., 1551.

MARCH 25.

THE WORD OF RECONCILIATION TO BE STUDIED.

"They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—ACTS xvii. 11.

As the minister's duty is to teach the word of God, and divide it aright, without deceit or guile, so ought the people to receive it with reverence, and to give obedience unto it. But herein have we not power of ourselves; our readiness cometh of God; unless it please God to work within us, and to remove the veil, and to mollify our hearts, whatsoever we hear, it moveth us not, it helpeth not our unbelief, it bringeth us not to the obedience of Christ. I an earthly prince speak, or send message unto us, we give all shew of reverence, and hear him with all diligence. This word is not of flesh and blood: it proceedeth not from kings, or emperors, or from Parliament, or from councils of men, but from God the Father, and from Jesus Christ. Without this word we can receive no comfort, we cannot see the light, nor grow in faith, nor abide in the church of God. It is the word of reconciliation. By it God maketh atonement between himself and the sons of men. Therefore when the epistles, the psalms, the chapters, and the gospel are read in our hearing, let us remember whose word we hear. Let us think thus with ourselves: These are the words of our gracious God. My God openeth his mouth from heaven above. He speaketh to me that I may be saved; he speaketh to me to keep me from error, to comfort me in the adversities and troubles of this life, and to lead me to the life to come. What is the cause why so many so little regard the word of God; why they doubt it and suspect it; why they are so often weary of it, and bear it not that reverence that belongeth to it? Because they think not, neither from whom it cometh, nor with whose blood it is sealed, nor to whose benefit it is written. Let us not be ashamed to give place to the word of God, to awake our senses, and to submit them, and our wisdom, and learning, and bodies, and souls, unto it.

JEWEL, BP., 1560.

MARCH 26.

SEARCH THE SCRIPTURES.

"The sword of the Spirit which is the word of God."

EPHES. vi. 17.

They will ask me, how shall a man know whether he be in the right faith, but by his church? To this Christ shall make answer himself, saying, in the Gospel of John, "My sheep hear my voice, and shall not hear a stranger." And where, I pray you, hath Christ left any voice to be heard or followed, but in his word written? "Search the Scriptures," saith he, "for they bear witness of me." Where he biddeth you not search unwritten verities, such as the outward, seen, and pompous church shall of their heads shew you, but the written verities contained in the holy scriptures, "which are profitable to teach, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect and prepared unto all good works." If thou therefore be desirous to know, whether thou be in the right faith or no, seek it not at man's mouth: for "all men be liars." Seek it at God's own mouth, which is his holy word written, which can neither lie, deceive, nor be deceived. Ask, I say, seek, and knock by diligent study and earnest prayer unto God, who hath promised to give to all them that ask faithfully of him the certainty of good faith in their conscience, taught and confirmed by the holy scriptures of the old and new Testament. And here I forbid no man, as though they should not ask and learn of the learned; for that is good and necessary, yea, and allowed by God's truth: but this would I have all men to do, to use discretion and wisdom in this matter, and to know whether they be learned, godly-minded, and able to instruct by the scriptures, or no. And yet, if they be, believe them no further than they can shew their doctrine and exhortation to be agreeable with the true word of God written. For that is the very touchstone which must, yea, and also will, try all doctrine or learning, whatsoever it be, whether it be good or evil, true or false.



CRANMER, ABP. AND M., 1556.

MARCH 27.

THE SCRIPTURES TO BE STUDIED.

"The holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 TIM. iii. 15.

Certain places in the scriptures have evermore been judged dark, both for many other causes, and also for the matter itself, and for the deep mysteries therein contained; which thing D. Luther also hath confessed in sundry places. But unto them that have eyes and cannot see, and delight more in darkness than in the light, the Sun-beams may seem dark. The prophet Osee saith, "The ways of the Lord be straight; but the wicked shall fall in them" (Hos. xiv. 9). Therefore Cyrillus saith: "The things that of themselves are plain, unto hereticks are made dark." But in these cases the Spirit of God is bound neither to sharpness of wit, nor to abundance of learning. Oftentimes the unlearned seeth that thing that the learned cannot see. Christ saith: "I thank thee, O Father, the Lord of heaven and earth, for that thou hast hidden these things from the wise and the politic, and hast revealed the same unto the little ones." Therefore Epiphanius saith: "Only to the children of the Holy Ghost all the holy scriptures are plain and clear." Hereof M. Harding seemeth to conclude thus: There be certain dark places in the scriptures: *ergo*, the scriptures are full of darkness. This is a guileful kind of reasoning. Certainly, notwithstanding a few certain places in the holy scriptures be obscure, yet generally, "the scriptures are a candle to guide our feet;" generally "God's commandment is light, and lighteneth the eyes;" and therefore generally the word of God is full of comfort. Therefore Chrysostom saith: "All things are clear and plain in the holy scriptures. Whatsoever thing there is necessary for us is also manifest." So St. Gregory saith: "It is a flood, wherein the little lamb may wade, and the great elephant may swim." Thus notwithstanding certain clauses and sentences in the holy scriptures be hard and dark yet the scriptures generally are easy and clear.

JEWEL, BP., 1560.

MARCH 28.

HEARING THE WORD OF GOD.

"We ought to give the more earnest heed to the things which we have heard."—HEB. i. 2.

Let the word of God be heard with great reverence, which of right is due to God himself and godly things. Let it be heard very attentively; with continual prayers between, and earnest requests. Let it be heard soberly to our profit, that by it we may become the better, that God by us may be glorified, and not that we go curiously about to search out the hidden counsels of God, or desire to be counted skilful and expert in many matters. Let true faith, the glory of God, and our salvation be appointed as the measure and certain end of our hearing and reading. For in Exodus, Moses, the holy servant of God, is commanded to sanctify the people, and make them in a readiness to hear the sacred sermon, which God himself did mind to make the next day after. Moses therefore cometh, and demandeth of the whole people due obedience to be shewed, as well to God, as to his ministers. Then commandeth he them to wash their garments, &c. Then is it required at the hands of those, which are meet hearers of the word of God, that they lay apart worldly affairs, which are signified by the garments; to tread under foot all filthiness and uncleanness of soul and body; to refrain for a season even from those pleasures which are lawful unto us. The Holy Ghost doth love the minds that are purely cleansed; which yet notwithstanding are not cleansed but by the Spirit of God. Needful is it to have a sincere belief in God, and a ready good-will and desire to live according to that which is commanded in the word of God. Moreover, we must be wise to sobriety. Over-curious questions must be set aside. Let things profitable to salvation only be learned. Last of all, let especial heed be taken in hearing and learning. For saith Salomon: "If thou wilt seek after wisdom as after gold, thou shalt obtain it" (Prov. ii. 4, 5).

BULLINGER, 1524-1575.

MARCH 29.

HOLY SCRIPTURE HAS AN INTERPRETER FOR THE UNLEARNED.

"They shall be all taught of God."—JOHN VI. 45.

How and if we understand not that we read that is contained in the books? What then? Suppose thou understand not the deep and profound mysteries of scripture; yet cannot it not be, but that much fruit and holiness must come and grow unto thee by the reading: for it cannot be that thou shouldest be ignorant in all things alike. For the Holy Ghost hath so ordered and attempered the scriptures, that in them as well publicans, fishers, and shepherds may find their edification, as great doctors their erudition: for those books were not made to vain-glory, like as were the writings of the Gentile philosophers and rhetoricians, to the intent the makers should be had in admiration for their high styles and obscure manner and writing, whereof nothing can be understood without a master and expositor. But the Apostles and prophets wrote their books, so that their special intent and purpose might be understood and perceived of every reader, which was nothing but the edification or amendment of the life of them that readeth or heareth it. Who is it that reading, who is it that hearing read in the gospel, "Blessed are they that been meek, blessed are they that been merciful, blessed are they that been of clean heart," and such other like places, can perceive nothing except he have a master to teach him what it meaneth? Likewise the signs and miracles with all other histories of the doings of Christ, or his apostles, who is there of so simple wit and capacity, but he may be able to perceive and understand them? These be but excuses and cloaks for the vain, and coverings of their own idle slothfulness. "I cannot understand it." What marvel? How shouldest thou understand, if thou wilt not read nor look upon it? Shew thyself to be desirous to know and learn: and I doubt not but God, seeing thy diligence and readiness (if no man else teach thee) will himself vouchsafe with his Holy Spirit to illuminate thee, and to open unto thee that which was locked from thee.

CRANMER, BP. AND M., 1556.

MARCH 30.

THE INTERPRETER OF SCRIPTURE.

‘Our gospel came not unto you in word only, but also in power and in the Holy Ghost.’—I THESS. i. 5.

The words of the preacher enter in at the ear. The Spirit of God conveyeth them into the heart. In the Acts of the Apostles, Lydia, a woman of the city of the Thyaterians, heard the preaching of the apostle Paul ; but it is said, “Whose heart the Lord opened, that she attended unto the things that Paul spake.” The people which said unto Peter and the other apostles, “Men and brethren, what shall we do?” did hear all the words of Peter ; but they had another Teacher, that gave force unto the word, and made it fruitful in them ; and therefore it is said : “They were pricked in their hearts.” This also appeared in the disciples which walked towards Emmaus. They heard Christ open the scriptures unto them : they reasoned with him ; yet until their eyes were opened they knew him not. His word crept into their ears ; but it was the Spirit of God which wrought within them, which inflamed their hearts, and made them to know him. Thus God blesseth his word, and maketh it yield fruit in such measure as his wisdom has appointed. His blessing appeareth greater when many are converted ; yet is his word all one, and the power thereof no whit shorter when it is utterly refused, or received but of few. “Surely,” saith God, “as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it fruitful that it may give seed to the sower and bread to him that eateth ; so shall my word be that goeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.” It is the word of the living God which is blessed for ever. And blessed is that heart which can receive it, which God instructeth and giveth knowledge of his word, which doth so learn it that he is assured of the truth thereof ; and nothing doubteth but it is indeed the word of life.

JEWEL, BP., 1560.

MARCH 31.

THE DUTY OF PREACHER AND HEARER.

"Preach the word."—2 TIM. iv. 2.

"They received the word with all readiness of mind, and searched the scriptures daily."—ACTS xvii. 11.

Neither must we teach any thing of man's devices, nor the hearer must regard him so much which preaches, that for his cause we must either more or less believe the thing which is taught (for the preacher takes his authority of the word of God, and not the word takes his authority of the preacher); but only because it is the word of God, of whose truth we must not doubt, but with obedience receive it. Unto the preacher saith St. Peter, "He that speaks let him speak as the words of God." And Aggeus being but a poor Levite, keeping this rule, was not to be despised more than the priest. And whereas preaching and believing the things preached is the highest and most pleasant service and worship of God; what thing should be taught, and what punishment is for them which do it not, the scripture teaches plain. St. Matthew saith, "They worship me in vain, teaching learnings which are the commandments of men." And the false prophet, which runs before he be sent, and deceives the people, speaking in the name of God that which he was not commanded, or else speaking in the name of false gods, shall be put to death (Deut. xviii. 20). The true prophets of God, as appeareth in their writings, always use to say: "Thus saith the Lord," "The word of God was spoken to me," &c. Let the true preacher teach the mercies of God, that "God hath so loved the world, that he gave his only-begotten Son, that every one which believes in him shall not be damned, but have life everlasting." "Come and buy freely without money," saith the prophet; and again, "It is I, it is I that put away your sins for mine own sake." Believe no doctrine that teaches to go to heaven otherwise than by Christ freely, or which is not written and contained in the bible, for that only is the perfect word of God, and which only teaches true salvation.

APRIL 1.

PREACHING.

"We preach Christ crucified."—1 COR. i. 23.

We cannot be saved without hearing of the word ; it is a necessary way to salvation. We cannot be saved without faith, and faith cometh by hearing of the word. *Fides ex auditu*. "And how shall they hear without a preacher?" I tell you it is the footstep of the ladder of heaven, of our salvation. There must be preachers if we look to be saved. I had rather ye should come of a naughty mind to hear the word of God for novelty, or from curiosity to hear some pastime, than to be away. For with what mind soever ye come, though ye come for an ill purpose, yet peradventure ye may chance to be caught or ye go ; the preacher may chance to catch you on his hook. So I would have you to come to sermons. It is declared in many places of scripture, how necessary preaching is ; as this, "*Evangelium est potentia Dei ad salutem omni credenti*." "The preaching of the gospel is the power of God to every man that doth believe." He means God's word opened : it is the instrument, and the thing whereby we are saved. Beware, beware, ye diminish not this office, for if ye do, ye deny God's power to all that do believe. Christ saith, consonant to the same, "Except a man be born again from above, he cannot see the kingdom of God." He must have a regeneration : and what is this regeneration ? It is not to be christened in water, as these firebrands expound it, and nothing else. How is it to be expounded then ? St. Peter sheweth that one place of scripture declareth another. It is the circumstance and collation of places, that makes scripture plain." *Regeneramur autem*, saith St. Peter, "and we be born again." How ? *Non ex semine mortali, sed immortali*, "not by a mortal seed, but by an immortal." What is this immortal seed ? *Per sermonem Dei viventis* : "By the word of the living God," by the word of God preached and opened. Thus cometh in our new birth.

LATIMER, BP. AND M., 1555.

APRIL 2.

THE PREACHING OF THE WORD VALUABLE.

"I will hear what God the Lord will speak."—Ps. lxxxv. 8.

How necessary it is for us to be kept in God's school, and hear the trumpet of his word sounding continually in our ears, to awake us up out of this deadly sleep of sin, and stir us forward to a diligent doing of our duties. Many will say, "What should I do at the sermon? I know as much before I go, as I shall learn there: I can read the scripture at home, and comfort myself sufficiently." These sayings, although they be true, yet are they most brutish, and nothing else in very deed but naughty excuses to cloke our slothful wickedness withal; and signify plain that we would not in any wise have preaching, because we would not hear our faults rebuked, nor yet our minds exercised in meditation of God and his goodness, of our own sin and misery. What a foolishness is it to think that we can or shall stand, where as every one hath fallen that is gone before us; or that we shall escape, where every one else hath been taken! There is not the best learned man, but he needs often to hear the preaching and counsel of others, although he can comfort himself in his private studies, and in reading the scriptures never so well. For as the physician, when he is sick, cannot heal himself, nor hath not his judgment so perfectly as he had before he was sick, but seeketh help at another physician's hand; so the learnedest man living, as long as he liveth, and beareth sinful flesh about with him, shall have sinful and froward lusts and affections reigning in him, which blindeth his sight, that he seeth not his own sins, until he be warned of them by others. St. Peter saith he would put them in remembrance of their duty as long as he lived, though they knew it well. What should move Paul so often and so earnestly to write unto Timothy and to Titus, having such worthy gifts as they had, if they need not to be warned of their duties?

PILKINGTON, BR., 1560.

APRIL 3.

THE PREACHER, THO' WICKED, TO BE HEARD.

"Whatsoever they bid you observe, that observe and do, but do not ye after their works."—MAT. xxiii. 3.

Christ commandeth us not to abstain from the hearing of God's word, though they be never so wicked and evil that preach it. For who were more ungodly, and greater enemies to Christ, than the Scribes and Pharisees? Yet Christ commandeth to hear them so long as they sit in the chair of Moses. To sit in the chair of Moses is truly and sincerely to preach those things that Moses did, to interpret the law according to the right vein of the holy scripture, and only to seek the glory of God and the profit of the faithful. So long as they that are preachers do this, they are to be heard, though their life be never so abominable. For it is not the preacher, to whom we must have principal respect, but to the word of God. Neither do we come into the temple to gaze upon the preacher, but to hear the holy scriptures declared, and so learn to lead a godly life. If he were one of the ministers of Satan, yea, Satan himself that preacheth, so long as he bringeth in *Scriptum est*, so long as he teacheth purely the divine scripture without wresting or corrupting of the same, he is to be heard. We ought not so greatly to mark the teacher, as that which is taught. If he teacheth well, it is ours, and we have that we came for: if he liveth well, it is his own, and he shall receive the reward. Therefore so long as the preacher sitteth in the chair of Moses, and not in the chair of pestilence, he is to be heard for the word's sake, be his life never so wicked and ungodly. Notwithstanding I exhort all christian preachers, and so many as unfeignedly tender the glory of God, and the promotion of his most blessed word, that they do their endeavour not only to set forth God's truth in word and tongue, but also in work and verity. Let them be the same in life that they profess in word. "He that saith that he dwelleth in Christ," saith St. John, "ought to walk as he hath walked" (1 John ii. 6).

BECON, S.T.P., 1538-1567.

APRIL 4.

ALL EXCUSES FOR NOT SEARCHING THE
SCRIPTURES INVALID.

"That we through patience and comfort of the scriptures might have hope."—ROM. xv. 4.

"Let no man make excuse and say," (saith Chrysostom) "'I am busied about matters of commonwealth;' 'I bear this office or that;' 'I am a craftsman,' 'I must apply mine occupation.' 'I have a wife, my children must be fed, my household must I provide for:' briefly, 'I am a man of the world, it is not for me to read the scriptures, that belongeth to them that hath bidden the world farewell, which live in solitariness and contemplation, that have been brought up and continually nurtured in learning and religion.'" To this answering, "What sayest thou, man?" saith he. "Is it not for thee to study and to read the scripture, because thou art encumbered and distract with cares and business? So much the more it is behoveful to thee to have defence of scriptures, how much thou art the more distressed in worldly dangers. Thou art in the midst of the sea of worldly wickedness, and therefore thou needest the more of ghostly succour and comfort. Prosperity exalteth thee, adversity bringeth thee low. Where canst thou have armour or fortress against thine assaults? Where canst thou have salves for thy sores, but of holy scripture? Let us read and seek all remedies that we can, and all shall be little enough. How shall we then do, if we suffer and take daily wounds, and when we have done, will sit still and search for no medicines? Dost thou not mark and consider how the smith, mason, or carpenter, or any other handy-craftsman, what need soever he be in, what other shift whatever he make, he will not sell nor lay to pledge the tools of his occupation; for then how should he work his feat, or get a living thereby? Of like mind and affection ought we to be towards holy scripture; for as mallets, hammers, saws, chisels, axes, and hatchets, be the tools of their occupation, so be the books of the prophets and apostles, and all holy writ inspired by the Holy Ghost, the instruments of our salvation. Wherefore, let us not stick to buy and provide us the Bible, that is to say, the books of Holy Scripture.

CRANMER, ABP. AND M., 1556.

APRIL 5.

DESPISING GOD'S WORD PUNISHED.

"Behold, ye despisers, and wonder, and perish."—ACTS xiii. 41.

At the last God sent unto the Jews his own Son, that they might repent, convert, and amend. But how thankfully they received his coming, the scriptures shew more evidently than it need here to be rehearsed. What followed? Verily, the utter destruction almost of them all, as the histories make mention. The end of them was so lamentable, yea, and miserable, that no man can read the history without tears and weeping eyes. Are not all these terrible histories for the despisers of God's Word? Let us not flatter ourselves, nor make too much of our painted sheath, as they say. For surely that God, which in times past sent vengeance upon the earth for disobeying and contemning of his word, will now also pour out his fierce plagues upon us, if we repent not shortly and amend. For after so great light of God's word, if it be not thankfully received, obeyed, and followed, cometh undoubtedly alway a great and grievous plague, which is inevitable, and cannot be eschewed, except we amend. Let us therefore with joyful hearts receive the doctrine of God, seek all means possible to promote it, live thereafter, practise it in our living, and win other men to it by our godly conversation. Let us not only say that we are favourers of God's word, and crack much of faith; but let us "live soberly, righteously, and godly in this present world." For to read the scriptures, to talk of them, to boast ourselves of faith, is nothing to the purpose, except we institute our life daily according to God's word. "He that hath my commandments," saith Christ, "and keepeth them, he it is that loveth me" (John xiv. 21). "Not everyone that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven" (Mat. vii. 21). These things have I spoken to admonish men of their duty, that they may not abuse this singular benefit of God's word, that is now come among us, but live worthy the kindness of God, and give him right hearty thanks.

BECON, S.T.P., 1538-1567.

APRIL 6.

CHURCH SERVICES TO BE VALUED AND
IMPROVED.

"They received the word with all readiness of mind, and searched the scriptures daily."—ACTS xvii. 11.

The Church of God, most dearly beloved brethren, ought not to be reputed and taken as a common place, whereunto men resort only to gaze and to hear, either for their solace or for their pastime. But whatsoever is there declared of the word of God, that should we devoutly receive, and so earnestly print in our minds, that we should both believe it as most certain truth, and most diligently endeavour ourselves to express the same in our manners and living. If we receive and repute the gospel as a thing most true and godly, why do we not live according to the same? If we count it as fables and trifles, why do we take upon us to give such credit and authority unto it? To what purpose tendeth such dissimulation and hypocrisy? If we take it for a Canterbury tale, why do we not refuse it? why do we not laugh it out of place, and whistle at it? Why do we with words approve it, with conscience receive and allow it, give credit unto it, repute and take it as a thing most true, wholesome, and godly, and in our living clearly reject it? Brethren, God will not be mocked: for this cause did God so severely and grievously punish the Jews above all other nations. And sith our cause is the like and the same, the selfsame ire and displeasure of God is now provoked and kindled against us. Our Lord did say, The Servant which knoweth his Master's commandment, and doth it not, shall be sorer punished, than he which knoweth not his master's will, and offendeth by ignorance: whereby it is evident, as the word of God (if it be godly received, and with all the heart embraced) is most comfortable, of most efficacy, strength and virtue; so otherwise if it be trodden under foot, rejected, and despised, or craftily under the cloke of dissimulation and hypocrisy received, it is a compendious and short way unto destruction.

CRANMER, ABP. AND M., 1556.

APRIL 7.

ORIGINAL OR BIRTH SIN.

"Who can bring a clean thing out of an unclean? Not one."

JOB xiv. 4.

I believe that the first man, through the craft and subtlety of Satan, did slide and fall from the excellency wherein the Lord had created him ; consenting, through his own free will (which at that time he had), unto the subtle suggestion of the serpent, whereby he lost the graces that the Lord had given him ; in such sort that of wise he became foolish, of just unjust, of truth a liar, of perfect altogether unperfect ; having from thenceforth a will wholly corrupted, which neither could nor would agree with the will of God, but altogether with the will of the devil, the world, the flesh, and sin ; which could do nothing of himself but evil, seeing that he is altogether carnal, bond, captive, and sold under sin. This is the free, yea, to say more truly, the bond-will that man hath in this present life. I believe that this disorder and corruption of nature was not only in Adam, because of his sin, but is also in all men generally, which come of him (Jesus Christ only excepted) ; and that in such sort, that all men after their own nature are corrupt, unjust, liars, ignorant, unkind, and imperfect in all things, and have no power of their own nature to do, think, speak, or will anything that may please God, until that they be regenerate and renewed by the Spirit of the Lord. I believe that this corruption of nature, otherwise called original sin, is the fountain and root of all other sins ; for the which all the miseries and adversities that we endure in this present life, as well in body as soul, do come unto us ; yea, and in the end double death, that is to say, both of body and soul. These be the fruits and rewards of sin. But although the same be due and common to all men generally, nevertheless the Lord through his mercy hath reserved to himself a certain number (which are only known to himself), the which he hath drawn from this corrupt heap, and hath sanctified and cleansed the same in the blood of his son, Jesus Christ.

HOOPER, BP. AND M., 1555.

APRIL 8.

ORIGINAL OR BIRTH SIN.

"By one man's offence death reigned by one."—ROM. v. 17.

When the Lord God had made this world, he prepared a most finely trimmed garden, and most full of delight and pleasantness, everywhere abounding with all delightful things that might be wished. Herein the Lord God, for a certain singular good-will placed man, and allowed him the use of all things, only he forbade him the fruit of the tree of knowledge of good and evil, threatening him with death, if he once tasted of it. For reason it was, that man having received so many benefits, should, in so far obeying, show himself willingly obedient to the commandment of God, and that being contented with his own estate, he should not, being himself a creature, advance himself higher against the will of his Creator. What then followed? The woman, deceived by the devil, persuaded the man to taste the forbidden fruit, which thing made them both forthwith subject to death. And that heavenly image, according to which he was first created, being defaced, in place of wisdom, strength, holiness, truth, and righteousness, the jewels wherewith God had adorned him, there succeeded the most horrible plagues, blindness, weakness, vain lying, and unrighteousness, in which evils and miseries he also wrapped and overwhelmed his issue and all his posterity. So soon as he was defiled with that spot of sin, out of the root and stock corrupted, there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them. Thence came the horrible blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed-plot, as it were, a sink of all sins, with the faults whereof mankind is infected and tormented. Of which evil, learned Christians that have sought the proper and true name, have called it original sin.

NOWELL, DEAN OF ST. PAUL'S, 1560.

APRIL 9.

THE TRUE CAUSE OF SIN.

"The serpent beguiled me, and I did eat."—GEN. iii. 13.

We gather that the original cause of sin or evil is derived of man himself, and his suggester and provoker, the devil: so yet that we say, that the devil being first himself corrupted, did corrupt man, being nevertheless not able of himself to have done anything, had not man of his own accord consented unto evil. And here we must set before our eyes the fall of our first father Adam, that by the consideration thereof we may be the better able to judge of the original cause of sin and iniquity. God created Adam, the first father of us all, according to his own similitude and likeness; that is to say, he made him good, most pure, most holy, most just, and immortal, and adorned him with every excellent gift and faculty, so that there was nothing wanting to him in God, which was available to perfect felicity. So that he was endued with a very divine, pure, and sharp understanding. His will was free, without constraint, and absolutely holy; he had power to do either good or evil. Moreover God gave him a law, which might instruct him what to do and what to leave undone. For God in saying "Thou shalt not eat of the fruit of the tree of knowledge of good and evil," did simply require at his hands faith and obedience, and that he should wholly depend upon God: all which he had to do, not by compulsion or necessity, but of his own accord and free good-will. Therefore when the serpent tempted the mind of man, and did persuade him to taste of the forbidden tree, man knew well enough what peril was laid before him, and how the serpent's counsel was flatly repugnant to the Lord's commandment. In the meantime neither did God compel him, nor Satan in the serpent enforce him to sin, while he resisted and did withstand him. For God hath said, "Ye shall not eat of that tree, nor touch it: if ye do, ye shall die for it."

BULLINGER, 1524-1575.

APRIL 10.

ORIGINAL OR BIRTH SIN.

"By man came death."—1 COR. XV. 21.

Thou [Satan] first of all didst blow into our nature, being well made and pure, that hell-like poison of sins in Adam and Eva, whom after thou hadst deceived through thy lying, thou threwest them headlong into sin and death. Hereof cometh it that all we are born sinners from the time of Adam : hereof cometh it that thou hast so much power and rule over mankind : thereof cometh it that our nature is miserably corrupt, depraved, perverse, and froward ; so that even from our mother's womb we are evil and lewd, blind in understanding, froward in will, as Moyses testifieth in Genesis, where he calleth us flesh, that is, men altogether carnal, fleshly, and void of God's spirit. In like manner are we described in Hieremy, where the heart of man is called wicked, froward, or lewd : (Jer. xvii.) Yea, our daily experience teacheth us what we have received of thee through our first parents ; verily none other thing than an horrible depravation and corruption of our nature, sin, and death, and that we be the enemies of God, as Paul testifieth : "They that are carnal or fleshly-minded savour those things that pertain unto the flesh : " "The wisdom of the flesh is enmity against God. For it is not obedient to the law of God, neither can it be : they that are in the flesh cannot please God" (Rom. viii.). To thee do we owe this our fault and wretchedness : thou art guilty of this evil ; thou art the author to us of this misery ; thou through thy guilt, deceit, and lying broughtest us into the sea of wretched troubles, which are thine own crafts and subtilties. For thou canst do nothing but deceive, lie, hurt, and destroy. This our wretchedness we learn to know by the law. But the scripture ministereth to us also exceeding great comfort, even true redemption, how we are purged and made clean from our sins, how our nature is made whole, how we may be delivered from death and dispatched out of thy power.

BECON, S.T.P., 1538-1567.

APRIL 11.

ORIGINAL OR BIRTH SIN.

"By one man sin entered into the world."—ROM. v. 12.

In the Holy Scripture we find of Original Sin, the cause, the subject, and the effects. The cause thereof is Adam's fall, partly by the subtle suggestions of the devil, partly through his own free-will; and the propagation of Adam his corrupted nature unto his seed and posterity. "Except a man be born again he cannot see the kingdom of God" (John iii. 3), saith our Saviour Christ. "As by one man sin entered in the world, and death by sin, and so death went over all men, forasmuch as all have sinned," saith St. Paul (Rom. v. 12). "As new-born babes desire the sincere milk of the word, that ye may grow thereby," saith St. Peter (1 Peter ii. 2). The subject thereof is the old man, with all his powers, mind, will and heart. For in the mind there is darkness, and ignorance of God, and his will; and in the will and heart of man there is concupiscence, and rebellious affections against the law of God. And the effects of this birth, or original sin, are first actual sins; and they both inward, as ungodly affections; and outward, as wicked looks, profane speech, and devilish actions; next an evil conscience, which bringeth the wrath of God, death, and eternal damnation. All churches of God believe this, and some in their public confessions testify so much. Original sin is not the imitation of Adam, his disobedience: for the Scripture speaketh of no such thing, but it is partly the imputation of Adam his disobedience unto us, and partly the fault and corruption of man's nature. Original sin remaineth in God's dear children. "I allow not that which I do; for what I would, that do I not; but what I hate, that do I," saith St Paul (Rom. vii. 15). Concupiscence even in the regenerate is sin. Concupiscence in whomsoever lusteth against the Spirit fighteth against both the soul and the law of the mind, and therefore it bringeth death and damnation.

TH. ROGERS, A.M., 1576-1615.

APRIL 12.

ORIGINAL OR BIRTH SIN.

"In Adam all die."—I COR. XV. 22.

Touching ourselves, we teach with the blessed apostles and prophets, "That by nature we are the children of wrath" (Eph. ii. 3); that corruption is bred and settled within our bones; that we are both born and begotten in it; that with it all the powers and faculties of our nature are infected; that still it cleaveth fast unto our souls, and, although the deadly sting be taken from it, yet there it sticketh as long as life doth endure, so irksome and so grievous, that it forceth the most upright and perfect to cry, "Miserable man, who shall deliver me?" (Rom. vii.). By this inbred corruption our understanding is so darkened, that naturally we cannot perceive the things which are of God; no, we count them foolishness: our will is in such thralldom and slavery unto sin, that it cannot like of anything spiritual and heavenly, but is wholly carried unto fleshly desires. If therefore we perceive the things that are of God, and do like of them; if our hearts be inclined to do his will; because this cannot come of ourselves (our nature bending a clean contrary way), we acknowledge most willingly and unfeignedly, the good we do is his, it is not ours: our beginning to do, and our continuance in doing well, proceedeth only and wholly from him. If any man receive the grace of God offered, it is because God hath framed his heart thereto. If any man come when God calleth, it is because his grace, which calleth, draweth. If being brought unto Christ we continue in him, we have no other reason to yield of our doing, but only this, he hath linked us and fastened us unto himself. We neither rise when we are fallen, nor stand when we are risen, by our own strength. We are not able to name Jesus, unless by the special grace of his Spirit our mouths be opened.

SANDYS, ABP., 1576.

APRIL 13.

SIN ORIGINAL.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. li. 5.

I speak of the nature which mankind hath inherited of Adam after he had sinned; for as he was, that is, a sinful, wicked man, disobedient unto the word of God, such he brought into the world. Now what is man, what is the nature of the son of Adam? When we know what man is, then we shall perceive what great benefit we have received of God, the Father Almighty, in that he hath sent his only Son to be a sacrifice for us, and to help us out of the estate of damnation and to remedy this impureness of our nature. Now this our nature David, the holy king and prophet, describeth with few words, saying, "Lo, in iniquity am I born, and in sin hath my mother conceived me." He doth signify what he hath inherited of his parents, of Adam, namely, sin and wickedness: and he speaketh not of himself only, but of all mankind. Another scripture signifieth unto us further, what we be of ourselves, of our own nature; for it is written: "All men are liars;" therefore man is not clean, but full of falsehood and deceit, and all manner of sin and wickedness. God looked down to consider (Ps. xiv.) whether there were some that had understanding of him or not. What brought he to pass? What found he when he made inquisition? Marry this, "All men have declined from God; there was not one that did good, no, not one." Here we may perceive what we be of ourselves, of our own nature. And, again, here we may see what Christ, the Son of God, hath done for us; what inestimable benefits we have received at his hands, namely, to suffer for us and to cleanse us from all our sins and wickedness; to make us just before the face of God; to purge us all from iniquity, as well from original sin as actual: for if he had not done so, we should never have been able to escape the wrath of God.

LATIMER, BP. AND M., 1555.

APRIL 14.

SATAN THE AUTHOR OF SIN.

"The devil sinneth from the beginning."—I JOHN iii. 8.

He that hath the devil for his father must needs have devilish children. The devil is not only taken for father, but also for prince of the world, that is of worldly folk. It is either all one thing, or else not much different, to say, children of the world, and children of the devil; according to that Christ said to the Jews, "Ye are of your father the devil" (John viii.), where as undoubtedly he spake to children of this world. Now seeing the devil is both author and ruler of the darkness, in the which the children of this world walk, or, to say better, wander; they mortally hate both the light, and also the children of light. And hereof it cometh, that the children of light never, or very seldom, lack persecution in this world, unto which the children of the world, that is, of the devil, bringeth them. And there is no man but he seeth that these use much more policy in procuring the hurt and damage of the good, than those in defending themselves. Therefore, brethren, gather you the disposition and study of the children by the disposition and study of the fathers. Ye know this is a proverb much used: "An evil crow, an evil egg." Then the children of this world that are known to have so evil a father, the world, so evil a grandfather, the devil, cannot choose but be evil. Surely the first head of their ancestry was the deceitful serpent, the devil, a monster monstrous above all monsters. I cannot wholly express him, I wot not what to call him, but a certain thing altogether made of the hatred of God, of mistrust in God, of lyings, deceits, perjuries, discords, man-slaughters; and to say at one word, a thing concrete, heaped up and made of all kinds of mischief. But what mean I to go about to describe particularly the devil's nature, when no reason, no power of man's mind can comprehend it? This I can say, as in a sum, the devil is a foul, filthy channel of all mischiefs.

LATIMER, BP. AND M., 1555.

APRIL 15.

THE DEVIL AND EVIL ANGELS.

"That old serpent, which is the devil."—REV. XX. 2.

As I have spoken of good angels, so I think it no less needful somewhat to speak of evil angels. For there be many late-born Sadducees, which have persuaded their own wavering minds, and allure the consciences of others to the foresaid opinion, that the devil is nothing but a filthy affection of the flesh, and swerving from honesty, virtue and godliness. Let us ask the scripture what the devil is; let us enquire of Peter and Paul: let the prophets and evangelists testify. St. Peter saith (1 Pet. v.) that "our adversary the devil walketh about like a roaring lion, seeking whom he may devour." He compareth him to a lion; he walketh, he seeketh. And the chosen vessel, Paul, warneth us to "put on the armour of God, that we may stand stedfast against the crafty assaults of the devil; forasmuch as we wrestle, not [not] against flesh and blood, but against rule, against power, against worldly ruler of the darkness of this world, against spiritual wickedness for heavenly things" (Eph. vi.). Christ seeth him as lightning falling down from heaven; he blindeth all those that believe not the gospel: he worketh all iniquity: he seduced Adam and Eve; he is the enemy which sowed tares to destroy the seed of everlasting life, that is of God's word; he is the strong harnessed man, and spiritual Pharaoh, overcome of our Saviour Christ; he is the governor that ruleth in the air, and King of this world; he setteth Christ on the pinnacle of the temple, and on a high mountain sheweth him the glory of the world. Wherefore devils are no fleshly lusts, carnal motions, sensual affections. "Devils believe and tremble," saith James. They confess Christ to be the Son of God; as in the evangelists we may read more than once or twice. Do affections cry, talk, kill, smite, fall from heaven, tempt Christ, pursue the church?

ROGER HUTCHINSON, 1543-1555.

APRIL 16.

SATAN CAST OUT OF HEAVEN.

"I beheld Satan as lightning fall from heaven."—LUKE x. 18.

The fall of the devil was this. When Lucifer, which was at the same season the greatest angel in heaven, when he perceived that the Son of God would become man, he fell into such an enviousness against man, and in such a hatred and proudness against God, because the Son of God would not take his nature upon him; he fell therefore into such a pride, that he would set his seat above God, or like God, saying, *Similis ero Altissimo*, "I will be like unto the Highest." But what was his end? He was cast down from heaven, he and all his fellows with all their whole company. And here they be amongst us, to let us of our salvation, and to occasion us to sin and do wickedly before the face of the Lord. And no doubt this is a great matter, if we had grace to consider it, and to beware of his instinctions; for he knoweth that it is the will of God that we should be saved, and this grieveth him; but the good angels they rejoice when we do well, when we receive the word of God and follow it; but the devil waxeth sorry, he cannot abide that, in no wise; for he knoweth that if we should receive God's word, it should be to the destruction and hinderance of his kingdom. After that when Christ was born into the world, he did what he could to rid him out of the way; therefore he stirred up all the Jews against him; but after that he perceived that his death should be our deliverance from our everlasting death he did what he could to let his death; and therefore he stirred up Mistress Pilate, that she should not suffer her husband to give sentence against Christ. For as I told you, when he perceived it was to his destruction, he would let it, and did what he could with hand and foot to stop it. But yet he was not able to disannul the counsel and purpose of God.

LATIMER, BP. AND M., 1555.

APRIL 17.

SIN THE TRANSGRESSION OF GOD'S LAW.

"Sin is the transgression of the law."—1 JOHN iii. 4.

Saith Paul, "Our salvation is come nearer now, than when we believed," taking occasion of the time, to move us to rise from our sleep; as who say, "Christ is come now, he hath fulfilled all things, of which things the prophets have spoken; now therefore arise from your sins." The same sleep of which St. Paul speaketh here, is the sleep of sin, a spiritual sleep. But I pray you what is sin? I think there be many which can commit sin, and do wickedly; but I think there be but few of those which know what sin is. Therefore I will tell you what is sin: all that that is done against the laws of God, contrary to his will and pleasure, that is sin and wickedness. Now there be two manner of laws. There be general laws, pertaining to every man and woman, and there be special laws. The general laws are comprehended in the ten commandments, which ten commandments are comprehended in the law of love, "Thou shalt love God with all thy heart, &c., and thy neighbour as thyself." These be general laws. Now then there be special laws, which teach us how every man and woman shall live in their calling, whereunto God hath called them. Now whosoever transgresseth these laws, either the general or the special laws, he sinneth: and that which is done contrary to these laws, is sin. When ye will know now whether ye have sinned or not, see and consider these laws, and then go into thy heart and consider thy living, how thou hast spent all thy days: If thou dost so, no doubt thou shalt find innumerable sins done against these laws. For the law of God is a glass, wherein a man may see his spots and filthiness: therefore when we see them, let us abhor them and leave them; let us be sorry for that which is passed, and let us take a good purpose to leave all sins from henceforward. And this is it that St. Paul saith, "Let us arise from the sleep of sin and wickedness, for our salvation is come nearer: Our Saviour, he is clearly opened unto us."

LATIMER, BP. AND M., 1555.

APRIL 18.

SIN IS UNBELIEF.

"An evil heart of unbelief."—HEB. iii. 12.

Sin in the scripture is not called that outward work only committed by the body, but all the whole business, and whatsoever accompanieth, moveth, or stirreth unto the outward deed ; and that whence the works spring, as unbelief, proneness, and readiness unto the deed in the ground of the heart, with all the powers, affections, and appetites, wherewith we can but sin ; so that we say, that a man then sinneth, when he is carried away headlong into sin, altogether, as much as he is, of that poisonous inclination and corrupt nature, wherein he was conceived and born. For there is none outward sin committed, except a man be carried away altogether, with life, soul, heart, body, lust and mind thereunto. The scripture looketh singularly unto the heart, and unto the root and original fountain of all sin, which is unbelief in the bottom of the heart. For as faith only justifieth and bringeth the Spirit and lust unto the outward good works ; even so unbelief only damneth and keepeth out the Spirit, provoketh the flesh, and stirreth up lust unto the evil outward works, as it happened to Adam and Eve in Paradise (Gen. iii.). For this cause Christ calleth sin, unbelief, and that notably in John xvi. "The Spirit," saith he, "shall rebuke the world of sin, because they believe not in me." And (John viii.), "I am the light of the world." And therefore (John xii.) he biddeth them, "While ye have light, believe in the light, that ye may be the children of light, for he that walketh in darkness knoweth not where he goeth." Now as Christ is the light, so is the ignorance of Christ that darkness whereof he speaketh, in which he that walketh knoweth not whither he goeth ; that is, he knoweth not how to work a good work in the sight of God, or what a good work is. And therefore Christ saith, "As long as I am in the world, I am the light of the world ; but there cometh night when no man can work," which night is but ignorance of Christ.

TYNDALE, M., 1536.

APRIL 19.

SIN, THE SLEEP OF THE SOUL.

"Knowing the time, that now it is high time to awake out of sleep."—ROM. xiii. 11.

This sleep is so pleasant, that all the world lieth in it, and hardly can shake it off. King David fell into it, and continued in it, sleeping very soundly, never lifting up his head for two years' space, till at the length, Nathan, the prophet, at the commandment of God, awakened him. Zaccheus slept a long time pleasantly in his usury, with heaps of evil-gotten goods under his head, till the Son of God himself called upon him and lifted him up, by whose voice he was effectually and thoroughly awakened : insomuch that his eyes being now opened to see the ugliness of his sin, wherein he had so long time before slumbered, he not only made restitution, but also gave the one half of all his goods to the poor. This man awaked in a happy time. It is most dangerous to slumber long in sin. Custom of sin maketh sin familiar, so that at the length we learn not to fear it at all, but rather to take delight and pleasure in it, to commit it, as the Apostle saith, with a kind of "greediness," to count sin no sin, to swallow it down without any remorse or contradiction. Their case is lamentable which are thus fallen asleep, and for the most part their end miserable. Such was the sleep of that rich man, who, having filled his barns, and provided store for many years, encouraged himself to sensuality : "Soul ! take thy rest." You that love the rest of your souls indeed, keep your souls waking, and do not suffer them to take rest. "Awake thou that sleepest," and takest thy rest, "stand up from the dead, and Christ shall give thee light." It is time to awake ; we have slept too long. God would not have us to sleep unto death, but to awake unto life ; for he will not the death of a sinner ; his desire is rather that we should repent. Now is the time, now Christ calleth thee, now he stretcheth out his arms, now he offereth mercy ; come unto him, and thou shalt find true rest for thy wearied soul.

SANDYS, ABR., 1576.

APRIL 20.

SIN, THE SLEEP OF THE SOUL.

"What meanest thou, O sleeper? Arise, call upon thy God."

JONAH i. 6.

Sin is a sleep of the soul, having no fear nor feeling of God, so long as a man lies in it. "It is now time," saith St. Paul (Rom. xiii.), "to awake out of sleep," meaning sin. God in his word by such outward bodily things declares unto us the nature of spiritual things, both good and evil. As the dead body lies rotting and stinking in the grave, fearful to look on, and grievous to remember; so when we lie buried in sin, we stink in the sight of God; he cannot abide to look at us, nor will remember us. And as we, when the body lieth on sleep in the bed, which is an image of our grave, can neither see, feel, hear, taste, smell, understand, nor yet move out of the place, until we be awaked, nor can take any pleasure at all in any one creature of God; so when we lie wallowing in sin, we neither see the majesty of God with the eyes of our faith, nor feel his mercies offered unto us in his dear Son and our only Saviour Christ Jesus, nor yet can we taste at all how sweet the Lord is. Our ears are stopped from hearing good counsel; we perceive nothing at all of God's goodness towards us; his word is not savoury unto us, neither yet be we moved or stirred up to do any one good work of charity. It is the gospel that quickens and gives life; but the law kills, fears, and threatens. For as after sleep the body being awaked, it is fresh, lusty, strong, and courageous to do his work; so after the fearful threatenings of the law, when we hear the glad tidings of the gospel, that God will be our God and dwell with us, the mind is comforted, strengthened and moved up to do his duty. And as a man is judged to be waking when he can do the office of a man, as talk, work, write, or such like; so is man awaked out of the sleep of sins, when he lives in charity, fears God, and walks according to his law in his vocation.

PILKINGTON, BP., 1560.

APRIL 21.

SIN IS DARKNESS.

"Men loved darkness rather than light, because their deeds were evil."—JOHN iii. 19.

Sin of itself is darkness, and whosoever walks in sin walks in darkness, and knows not what he doeth : and if a man give himself to be ruled by sin, it makes of fools madmen and darkens so the reason that it knows not what to do or say. But as his disease is most perilous, which lies sick and feels not his sickness, nor cannot complain of one part more than another, (for then the disease hath equally troubled the whole body ;) so they which lie wallowing in sin, so forgetting God and all goodness, that they feel no remorse of conscience, are desperate, and almost past all recovery ; yet God, most mercifully dealing with this people, sends his prophet to warn them, and stir them out of their sleep, that there they should no longer so lightly weigh God's displeasure towards them, but deeply weigh why and wherefore these plagues were thus poured upon them. The schoolmaster corrects not his scholar, nor the father his child, but for some fault, and for their amendment : no more hath God sent these plagues to you so many years, but to remember you of your disobedience towards him, and that ye should turn to him. But if the lewd scholar, or unthrifty son do not regard the correction laid upon him, nor consider not the greatness of his fault, nor the displeasure of his father or schoolmaster, there is no goodness to be hoped for of him : so it is with you, if ye thus lightly or else not at all consider your life past, God's dealing with you, and how evil things have prospered with you all the time ye thus have disobeyed God. "When the life of man pleases God," saith Solomon, "all things prosper and go forwards with him : " but when he offends his God, all creatures turn to his hurt and hinderance.

PILKINGTON, BR., 1560.

APRIL 22.

SIN IS SPIRITUAL BLINDNESS.

"Ye say, we see; therefore your sin remaineth."—JOHN ix. 41.

You say ye see, and yet be altogether blinded; for he that seeth not Christ to be the everlasting Son of God, seeth no light; for he is the very light by whom all men be enlightened. Seek therefore of him your eye-salve, lest in your blindness you stumble shortly to eternal darkness. O what huge blindness are they in, which say they have no sin in them! as St. John plainly affirmeth, "That whosoever saith he hath no sin, is a liar," 1 John i. And David saith, "That all men be liars," Ps. cxvi. Shall we believe liars before the faithful servants of God? If they know not themselves, is it any marvel though they know not God? "He that is unfaithful in a little will be also unfaithful in much," Luke xvi. 10. How may a purblind man behold the brightness of the sun? Who is so sore diseased as he that, being very sick, believeth that he is whole? Who knoweth not our flesh, as long as it is in this life, to be a lump of sin? Yea and who feeleth not the law of sin which is in our members still to strive against the law of our mind? St. Paul, who was taken up into the third heaven, and saw such things as is not lawful for man to speak of, acknowledged sin to be in his body, and desired that it might be taken from him; to whom it was not granted, but that it should remain with him, for his spiritual exercise, and by grace to overcome the same, that when sin aboundeth, there grace should super-abound. Hath not God himself witnessed of man's impurity, saying that all the thoughts of man be only prone unto evil? Is not this inclination to evil which lurketh in our flesh, sin; and the natural corruption which we sucked from our first parents? Learn to know thyself better, and then shalt thou judge more uprightly of the Son of God. Cleanse thine inward filthiness and sin by an humble and repentant confession of thine own unworthiness and wickedness towards thy Redeemer. Know thine own poverty and misery and come to thy Saviour.

PHILPOT, ARCHDN. AND M., 1555.

APRIL 23.

SIN DEADLY AND VENIAL.

"How many are mine iniquities and sins? make me to know my transgression and my sin."—JOB xiii. 23.

There be two manner of sins. There is a deadly sin, and a venial sin : that is, sins that be pardonable, and sins which be not pardonable. Now how shall we know which be venial sins, or which be not? for it is good to know them, and so to keep us from them. When ye will know which be deadly sins or not, you must first understand that there be two manner of men ; some there be that be not justified nor regenerate, nor yet in the state of salvation ; that is to say, not God's servants : they lack the renovation or regeneration ; they be not come yet to Christ. Now these persons that be not come yet to Christ, or if they were come to Christ, be fallen again from him, and so lost their justification (as there be many of us, which when we fall willingly into sin against conscience, we lose the favour of God, our salvation, and finally the Holy Ghost) ; all they now that be out of the favour of God, and are not sorry for it, sin grieveth them not, they purpose to go forward in it ; all those that intend not to leave their sins, are out of the favour of God, and so all their works, whatsoever they do, be deadly sins : for as long as they be in purpose to sin, they sin deadly in all their doings. Therefore when we will speak of the diversity of sins, we must speak of those that be faithful, that be regenerated and made new, and clean from their sins through Christ. Now this I say : I have venial sins and deadly sins. Which be venial sins? Every sin that is committed against God not wittingly, nor willingly ; not consenting unto it ; those be venial sins. For an ensample : I am moved in my heart to sin : such thoughts arise out of my heart ; but I consent not unto them : I withstand these ill motions : I consider in what state I am, namely, a temple of God, and that I should lose the Holy Ghost. And such venial sins the just man committeth daily.

LATIMER, BP. AND M., 1555.

APRIL 24.

SINS MORTAL AND VENIAL.

"The soul that sinneth, it shall die."—EZEK. xviii. 20.

The most vulgar and apt distinction of actual sin, which doth in a manner contain in itself all the other kinds and parts thereof, is that wherein it is called either mortal or venial sin. They think that mortal sin is every sin that is committed of an unfaithful person; and that venial sin is every sin that is done of a faithful man. I do simply and according to the scriptures suppose that all the sins of men are mortal; for they are done against the law or will of God. But death is due to sins; for the prophet crieth: "The soul that sinneth shall die itself" (Ezek. xviii. 20). And the apostle saith: "The reward of sin is death" (Rom. vi. 23). Yea, and deadly sins do take the name of death. To this now do belong these testimonies of the apostle: "This ye know, that every fornicator, or unclean person, or covetous person, which is a worshipper of idols, hath none inheritance in the kingdom of Christ and God," the same sentence being again rehearsed in the fifth of Ephesians as again to be found in the fifth of the Galatians, and the fifth and sixth chapters of the first to the Corinthians. But the sins which are of their own nature mortal are through grace in the faith of Jesus Christ made venial; because they are through Christ forgiven by God's great favour and mercy. And therefore the apostle in Rom. vi. did not say, "Let not sin be in your mortal body;" but "Let not sin reign in your mortal body that ye should obey to it through the lusts thereof." Therefore there is sin in our body always so long as we live; but by grace it is not imputed unto death; and they to whom it is not imputed, do by all means endeavour to walk after the spirit, and not after the flesh: and yet they do very oftentimes slip and fall, sins pardonable and not to be punished eternally.

BULLINGER, 1524-1575.

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APRIL 25.

THE EFFECT OF SIN.

"Cursed is the ground for thy sake."—GEN. iii. 17.

Before sin, we read not that the earth brought forth thistles, bushes, unfruitful trees : but green grass, fruitful trees and herbs bearing wholesome seeds. The fall of Adam also caused all manner of griefs, pangs, sickness, disease ; which then began to torment man, when God had said, "In sorrow shalt thou eat thereof all the days of thy life." By this word "sorrow," all such things he meant and signified. If you ask me why God suffered the earth to bring forth thorns and unfruitful trees, my answer is, not to pain the earth with them, which feeleth no pain ; but to admonish us of our sin ; to put us in remembrance of our fault, to be a warning unto us, as often as we see them, to take heed that we sin no more. For if he punish the earth for our sins, how much more will he punish us ? Wherefore this memory shall continue until the sting of death, which is sin, be taken away ; and until that be brought to pass that is written : "Death is consumed into victory. Death, where is thy sting ? Hell, where is thy victory ?" By unfruitful trees he warneth us that we be not unfruitful. For as husbandmen forsake their trees, not dunging, nor watering them, when they be barren, but do burn them ; even so God ceaseth to pour his blessings upon the unfruitful ; for he is a husbandman. Hearken what his only Son saith, whom we are commanded to hear : "I am the true Vine and my Father is the husbandman." "He that abideth not in me, is cast forth as a branch, and is withered, and men gather it, and casteth it into the fire, and it burneth." This fruit we may gather and learn of the unfruitful tree. By sickness partly he scourgeth us for our sin ; partly he trieth us and learneth us his will : as it is written, "The oven proveth the potter's vessel, so doth temptation of trouble try righteous men."

ROGER HUTCHINSON, 1543-1555.

APRIL 26.

SIN SEPARATES FROM GOD.

"Draw nigh to God, and he will draw nigh to you."—JAMES iv. 8.

Sinners and double hearts our Apostle doth here reprove : using withal an earnest exhortation unto them to draw near unto God, from whom they have so far strayed. All sinners are strayers : for sin maketh a division between God and man. "Your iniquities have made a separation between me and you" (Is. lix. 2). To sin is to depart and fall away from God : the more we sin, the faster and farther we fly from him. Judas sinned deeply and deadly : having sinned, he could not abide the presence of that innocent whom he had betrayed ; but went out and irrecoverably fell away. The prodigal child, being loosely given, waxed weary of his father's virtuous house, ranged abroad, fell to folly, fed on filthiness, and bathed himself in all loathsome sin : yet being touched with God's hand, he repented and drew near. What should I name this or that man which hath gone astray ? It is most true, that the prophet saith : "We have all erred and gone astray like sheep" (Is. liii. 6). Not one hath remained within the sheepfold. Every one hath either skipped over the hurdles, or crept through the hedge. "All have sinned, there is not one innocent" (Rom. iii. 23). He that saith he is no sinner, is a sinner because he is a liar. Our sin therefore hath separated us from God, who hateth and abhorreth sin. Our doubtful, double hearts have carried us into many crooked and dangerous ways. Our apostle doth call us home again, as sheep that have strayed, saying, "Draw near unto God." But what, is it in our own will and power to return ? or doth God command that which is impossible for us to perform ? Truth it is, "All our sufficiency is of God. Of ourselves we are not able to think a good thought." "It is God that giveth both to will and to perform." "Without me," saith Christ, "you are able to do nothing." To draw near unto him is his grace and gift.

SANDYS, ABP., 1576.

APRIL 27.

DEATH THE WAGES OF SIN.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord."—ROM vi. 23.

Whoso now grudgeth and is not content to die, what is that else, but that he, forgetting himself and his own nature, complaineth of God in heaven, that He suffered him to be born, and made him not an angel? Why should we refuse the thing that we have common with other men? Now doth death touch not only us, but high and low estate, young and old, man and woman, master and servant. As many as came of the first man must lay down their necks. Death is an indifferent [*i. e.*, impartial] judge, regardeth no person, hath no pity on the fatherless, careth not for the poor, dispenseth not with the rich, feareth not the mighty, passeth not for the noble, honoureth not the aged, spareth not the wise, pardoneth not the foolish. For like as a river is poisoned in the well-spring, or fountain, so was the nature of man altogether in our first parents. And forasmuch as they themselves were maimed through sin, they have begotten unright and mortal children. Touching this saith Paul: "By one man came death upon all men." Now let us consider, what excellent companions and holy fellowship they also have that are dead. Paul writeth, that "we must be like-shapen unto the image of the Son of God." If He now that of nature was immortal and innocent, became mortal for our sakes, even Jesus Christ, our Saviour; why would we then, that many and sundry ways have deserved death, continue here still and not die? Abraham the faithful, Sampson the strong, Solomon the wise, Absalom the fair one, yea, all the prophets and apostles, kings and emperors, through death departed out of this life. A very dainty and tender body must that be, which, considering so great multitudes of corpses, doth yet out of measure vex himself, because the like shall happen unto him. That were even like as if one would take upon himself to be better than all righteous and holy men, that ever were, since the beginning of the world.

APRIL 28.

FLESH AND SPIRIT ANTAGONISTIC.

“The flesh lusteth against the spirit, and the spirit against the flesh.”

GAL. v. 17.

There are two parts in a faithful man, which rebel each against other, and are at continual strife, and both of them have divers names in Scripture: the one is called the inward man, the heart, the mind, the will, and the spirit; the other is called the outward man, the rebellious members, the body of sin, and the flesh: and these in a faithful man keep continual war; and albeit the one be subdued and taken prisoner of the other, yet never consenteth to his enemy; he cannot leave him, neither will make peace with him, but will labour what he can, and will call for all that he thinketh will help him to be delivered from his enemy, and then warreth upon him afresh. What time the faithful man is brought to the knowledge of God, and believeth in Christ, and hath his will and mind renewed with the Spirit of God, that consenteth to the law of God, that is good, righteous, and holy; and beginneth to love the law, and hath a will and a desire to fulfil the law of God, and not to despise his heavenly Father. And look how much he loveth the law, counting it righteous and holy; even so much doth he hate sin which the law forbiddeth, and abhorreth it in his heart and inward man. And then albeit the outward man and rebellious members do at times besiege him, and take him captive under sin, yet doth not the inward man consent that this sin is good, and the law naught which forbiddeth it, neither doth the heart delight in this same sin, neither can it delight in such sin, because the Spirit of God testifieth unto him that it is abominable in the sight of God: and then fighteth the inward man against the outward with faith, prayer, alms deeds, and fasting, and laboureth to subdue the members, lamenting that he hath been overcome, because he feareth to displease God, his Father, and desireth him, for the blood of his Son Christ, that he will forgive that which is past.

FRITH, M., 1533.

APRIL 29.

FLESH AND SPIRIT.

"We are debtors, not to the flesh, to live after the flesh."—
ROM. viii. 12.

In myself I am still a sinner ; but this is not to walk after the flesh. For to walk after the flesh is without all fear, stubbornly, proudly, and malapertly to fulfil the lusts and desires of the flesh, and all that our sinful nature doth desire, and of itself is bent unto ; again with high will of the mind and cheerfulness to sin without repentance, and never to lament at once to be sorry for the sin committed, yea, to delight also in sinning, and with a certain pleasure of the mind to fulfil the desire of the flesh. I fall indeed into sin ; but yet after the inward man I hate sin, which boileth in the flesh, and I desire nothing more than to be clean and utterly delivered from sin, and I am sorry even from the very heart, that I have sinned, and do sin against God. I pray God also daily, that he will increase my faith, that I may, as it were, with a bit, restrain the flesh, so prone and ready unto sin. And although I be wonderfully weak, yet for that mine imbecility and weakness I am at utter defiance with myself, and I am sorry that so great infirmity reigneth in me ; yet do I not therefore despair, but I put all my trust in Christ, doubting nothing at all but that he will forgive me my trespasses, and increase my faith daily more and more, that I may inhibit, knock down, quench, oppress, crucify and kill the works of the flesh. Surely Esay wrote of him not without a cause, that he should "not break a bruised reed, nor quench the smoking flax." I cannot of mine own natural strength, without the Spirit of God hate sin and resist it, seeing that even together with nature it is born into the world with me. He that hateth sin hath the Spirit of Christ, yea, he is Christ's. St. Paul therefore doth confess, that in all godly persons the remnants of sin do remain, against which the Spirit striveth ; but he addeth full words of high consolation, even that for all that, there is no damnation in them.

BECON, S.T.P., 1538-1567.

APRIL 30.

SIN VISITED IN THE LIFE PRESENT.

"Be sure your sin will find you out."—NUMB. xxxii. 23.

Let us set before us examples, past and old, that thereby the Holy Spirit may be effectual to work in his time this work of sorrowing for our sin. Look upon God's anger for sin in Adam and Eve, for eating a piece of an apple. Were not they, the dearest creatures of God, cast out of Paradise? Were not they subject to mortality, travail, labour, &c. Was not the earth accursed for their sins? Do not we all, men in labour, women in travelling with child, and all in death, mortality, and misery, even in this life feel the same? And was God so angry for their sin, and he being the same God, will he say nothing to us for ours, alas! much more horrible than the eating once of one piece of an apple? In the time of Noe and Lot God destroyed the whole world with water, and the cities of Sodom and Gomorrah, Zeboim and Admah, with fire and brimstone from heaven for their sins; in which wrath of God even the very babes, birds, fowls, fishes, herbs, trees, and grass, perished. And think we that nothing will be spoken to us much worse and abominable than they? Lot's wife looking back was turned into a salt-stone; and will our looking back again, yea, our running back again to our wickedness, do us no hurt? If we were not already more blind than beetles, we would blush. Pharaoh's heart was hardened so that no miracle could convert him. If ours were anything soft, we would begin to sob. Of six hundred thousand men alone but twain entered into the land of promise, because they had "ten times sinned against the Lord," as he himself saith. And trow we that God will not "swear in his wrath that we shall never enter into his rest," which have sinned so many "ten times"? But what go I about to avouch ancient examples, where daily experience doth teach?

BRADFORD, M., 1555.

MAY 1.

KNOWLEDGE OF SIN NECESSARY.

"By the law is the knowledge of sin."—ROM. iii. 20.

He that laboureth with a dangerous disease, and yet feeleth not the grief thereof, shall never find remedy, neither have the ill removed. We see this to be true by natural reason. Of all diseases, frenzy is the most dangerous; yet the patient feeleth it not, nor cannot show where nor how this woeful and miserable disease molesteth him. Therefore very seldom or never be such persons cured and made whole. Seeing the next way unto health is the knowledge of the disease, and man is in himself sick and infected with more diseases a thousandfold than I have rehearsed, it is not without cause that I say, to know what man is, to be necessary, although it seem not so unto such as be drunk with the pleasures of the world, and never think from the bottom of their heart to return unto amendment of life. If the scripture of God and writings of learned men cannot persuade them what the ire of God is against sin, my labours shall little avail, I know well. Yet is every disciple of Christ bound to seek the glory of God and salvation of his neighbour, and commit the success unto God. It is very difficile and hard for man to know himself. The only way thereunto is to examine and open himself before God by the light of the scripture. And he that will behold himself well in that mirror and glass shall find such a deformed and disgraced physiognomy, that he will abhor his own proportion so horribly disfigured. Let man seek no further than the first commandment (Exod. xx., Deut. vi.), "Thou shalt love thy Lord God with all thy heart, with all thy mind, with all thy power, and thy neighbour as thyself": then shall man perceive his wretchedness; now that he loveth nothing less many times than God or his neighbour; and perceive that he is the friend of the devil and of the world, and a contemner of God.

HOOPER, BP. AND M., 1555.

MAY 2.

SIN DISCOVERED TO THE SINNER.

"I had not known sin, but by the law."—ROM. vii. 7.

I believe that the knowledge of sin proceedeth of the law, but the remission and forgiveness of sin cometh of the gospel, and is given us by the only grace and mercy of God in the blood of Jesus Christ through the faith we have therein ; whereby we are counted righteous before God, not through our good works and deservings, neither by the merits of any other creature either in heaven or in earth. For I know not, neither do I allow, any other merits but the merits of my good Lord, Master, and only Saviour, Jesus Christ, who hath merited and sufficiently satisfied for us, and hath paid for his own their debt in wiping out the handwriting and obligation which was against us, and in taking the same from us hath fastened it unto the cross. I believe that there is none, either in this world or in the other world, either in heaven or in earth, which can forgive me and pardon my sins, but only God, which hath given power and authority to the ministers of his word to declare to all faithful believers, which are of a contrite heart, and be truly penitent, that all their sins through the free mercy of God are forgiven them through the blood of Jesus Christ, which was shed for them ; yea, to declare unto them that they are pardoned of their sins, and that the same is done by the ministry of the word of the holy church, in the which this remission is exhibited and given, and not otherwise. But on our part is required perfect repentance, the which hath two parts : the first is contrition, that is to say, the knowledging, hating, and abhorring of sin ; the which thing is administered by the law, and bringeth us to despair, if, with the contrary, we be not holpen with a lively faith, and the mercy of God the Father through the blood of Jesus Christ, which proceedeth out of the gospel. This faith comforteth us, maketh us stedfast, and causeth us to find favour before the judgment-seat of God.

HOOPER, BP. AND M., 1555.

MAY 3.

HOW SIN DISCOVERED TO THE SINNER.

"By the law is the knowledge of sin."—ROM. iii. 20.

I pray you how may we come by true and perfect contrition? Verily, by the word of God. For "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). Ye shall note that the holy scripture is divided into two parts, that is to say, the law and the promises, the knowledge whereof is right necessary for the obtaining of true and perfect contrition. Ye know that a man's face shall be long defiled, spotted, and deformed, before he shall perceive it, except it be either told him of other, or else that he himself seeth it evidently in some mirror or glass. Semblably, the soul of a christian man shall be spotted with sin a great space, before he perceiveth it, and be truly contrite and sorry for it, except it be either told him of other by declaring the law of God to him, or else himself looketh in the glass of truth, which is the law of God, and by that means perceiveth his own deformity, misery, and wretchedness. "For by the law cometh the knowledge of sin" (Rom. iii. 20). "The commandment is a lantern, and the law is a light and way of the life," saith Salamon. David also saith, "O Lord, thy word is a lantern to my feet and a light to my pathways," so that the next way to have the knowledge of our sins, whereby we should be moved to be contrite and sorrowful in our hearts for our wickednesses and offences, and to stand in fear of God's righteousness, is ever to have the law of God before our eyes. "I have hidden thy speeches in my heart," saith David, "that I may not offend thee" (Ps. cxix.). Now to put away desperation doth convenient time require, that ye cleave steadfastly with all main to the promises which lay forth God's mercy before your eyes.

BECON, S.T.P., 1338-1567.

MAY 4.

SIN HATEFUL TO THE TRULY PENITENT.

"Ye that love the Lord, hate evil."—Ps. xcvi. 10.

He that believeth, that is, is certainly persuaded sin to be such a thing that it is the cause of all misery, and of itself so greatly angereth God, that in heaven nor in earth nothing could appease his wrath, save alonely the death and precious blood-shedding of the Son of God, in whom is all the delight and pleasure of the Father; he, I say, that is persuaded thus of sin, the same cannot but in heart abhor and quake to do or say, yea, to think anything willingly which God's law teacheth him to be sin. Again he that believeth, that is, is certainly persuaded God's love to be so much towards him, that, where through sin he was lost and made a fire-brand of hell, the eternal Father of mercy, which is the omnissufficient God, and needeth nothing of us, or of anything that we can do, to deliver us out of hell and to bring us into heaven, did send even his own most dear Son out of his bosom, out of heaven, into hell, as a man would say, to bring us, as I said, from thence into his own bosom and mercy, we being his very enemies; he, I say, that is thus persuaded of God's love towards him, and of the price of his redemption by the dear blood of the Lamb immaculate, Jesus Christ, the same man cannot but love God again, and of love do that and heartily desire to do better, the which might please God. Trow you that such a one, knowing this gear by faith, will willingly walter [*i.e.* lie grovelling] and wallow in his wilful lusts, pleasure, and fantasies? Will such a one as knoweth by faith Christ Jesus to have given his blood to wash him from his sins, play the sow, to walter in his puddle of filthy sin and vice again? Nay, rather than he will be defiled again by wilful sinning, he will wash often the feet of his affections, watching over the vice still sticking in him, which as a spring continually sendeth out poison enough to drown and defile him.

BRADFORD, M., 1555.

MAY 5.

SORROW FOR SIN.

"Peter went out and wept bitterly."—LUKE xxii. 62.

That God giveth you so contrite a heart for your sins, I cannot but rejoice to behold the lively mark of the children of God; whose property is to think more lowly and vilely of themselves than of any other, and oftentimes to set their sins before them, that they might the more be stirred to bring forth the fruits of repentance, and learn to mourn in this world, that in another they might be glad and rejoice. Such a broken heart is a pleasant sacrifice unto God; oh that I had the like contrite heart! God mollify my stony heart, which lamenteth not in such wise my former detestable iniquities. Praised be God, that he hath given you this sorrowful heart in respect of righteousness; and I pray you let me be partaker of these godly sorrows for sin, which be the testimony of the presence of the Holy Ghost. Did not the sword of sorrow pierce the heart of the elect and blessed mother of our Lord? Did not Peter weep bitterly for his sins, which was so beloved of Christ? Did not Mary Magdalene wash the feet of our Saviour with her tears, and received therewithal remission of her sevenfold sins? Be of good comfort therefore, mine own dear heart, in this thy sorrow; for it is the earnest-penny of eternal consolation. In thy sorrow laugh, for the Spirit of God is with thee. "Blessed be they" (saith Christ) "that mourn, for they shall be comforted" (Matt. v.). "They went forth and wept," saith the prophet; "such shall come again having their grasp full of gladness" (Ps. cxxvi.). And although a sorrowful heart in consideration of his sin be an acceptable sacrifice before God, whereby we are stirred up to more thankfulness unto God, knowing that much is forgiven us that we might love the more; yet the man of God must keep a measure in the same, lest he be swallowed up by too much sorrow. St. Paul would not the Thessalonians to be sorry as other men which have no hope. Such a sorrow is not commendable, but worketh damnation.

PHILPOT, ARCHDN. AND M., 1555.

MAY 6.

SORROW FOR SIN.

"They were pricked in their heart."—ACTS ii. 37.

This is the fruit and end which followeth out of the preaching of the word of God, that they whose hearts God toucheth, are so sorry for their sins, that it even pierceth them. For God's word is even a sharp two-edged sword, and entereth through to the depth. Blessed are all they that so read and hear the word of God, that they begin to be ashamed of their sins and wickedness, being repentant and sorry therefore. A blessed and wholesome sorrow is that, which riseth and groweth out of the truth, which is opened unto the heart by the Holy Ghost: which Spirit in the heart giveth hope upon the mercy of God, and driveth away all despair. Then beginneth a man to ask, "What shall I do?" Then inquireth he after the will of God; and such a man that so asketh is easy to be helped. Soon is he healed, that, knowing his disease, would fain be made whole. Unto such a man doth the faithful minister of Christ give counsel out of the scripture, and sheweth him the fruit of Christ preached and known. Our minds, our works, and manners must be altered, if we will please God. Whoso saith with his heart, that he believeth in Christ, holding Christ for his Saviour and King, must forsake his evil ways, eschewing evil and doing good (Jer. vii., xi., Is. i.). Nineve stood still upright, when they took upon them true conversion and amendment. As for Hierusalem, though they offered many sacrifices, and fasted much, it helped not: because there was not true reformation and forsaking of sin, needs must they be destroyed, and miserably perish. To botch or patch the matter it will not help; there is no remedy; we must become godly and virtuous of life. It availeth not to dissemble; God looketh into the heart, which he will have pure and unfeigned. Let us daily remember to hearken and follow the admonishment of the Spirit, which teacheth us all good things, that we never make ourselves partakers in the iniquity of wicked and faithless men.

COVERDALE, BP., 1551.

MAY 7.

CONFESSION OF SIN.

"Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."—LUKE xv. 18-19.

Often and earnest remembering of our disobedience towards God, and considering his scourges for the same, works in all good hearts an earnest amendment of life. The unthrifty son in the gospel, that had spent all his portion of goods unthriftyly, when he was driven by hunger to remembrance of himself and his misbehaviour, comes home to his father, submits himself, confesses his fault, saying, "Father, I have sinned against heaven and thee, and am not worthy to be called thy son;" and so he received mercy. The publican acknowledging his sins, went home righteous. St. Paul remembering how he was a persecutor, cruel, a blasphemer, is kept in humble and lowly knowledge of himself (1 Tim. i). Esdras and Daniel, confessing their disobedience and sins of the whole people, knowledge their misery, God's justice in punishing, and so obtain mercy (Dan. ix.). Moses, to teach the Jews to be pitiful to strangers, bids them remember, how they were strangers in Egypt and slaves to Pharaoh: for in so considering their old estate and heavy case that they were in before, they should learn the better to pity strangers and consider their heaviness. This by remembering diligently, our case and state past with God's punishment for our sins, we shall learn our misery, call for help of God and be more ware hereafter, that we fall not into the like sins, and so procure God's anger and heavier hand, heaping our own damnation. God sends such things to teach us our duty; and if we do not learn, he will cast us out of his school. No good schoolmaster will suffer such lewd scholars in his school as will not learn, when they be sufficiently taught both by gentleness and sharpness, by things past and present, by example of others and experience of themselves.

PILKINGTON, BP., 1560.

MAY 8.

CONFESSION OF SIN.

"If we confess our sins, he is faithful and just to forgive us our sins."—I JOHN i. 9.

Penance [*i.e.* penitence] is the chiefest thing in all the scripture. John Baptist, when he began to preach, his sermon was "Do penance;" so likewise Christ saith, "Do penance and believe the gospel." But wherein standeth the right penance, and what is penance? Answer: Penance is a turning from sin unto God, a waking up from this sleep of which St. Paul speaketh. But wherein consisteth this penance? The right penance consisteth in three points: the first is contrition, that is, I must acknowledge myself that I have transgressed God's most holy laws and commandments. I must confess myself to be faulty and guilty; I must be sorry for it, abhor myself and my wickedness. When I am now in that case, then I shall see nothing but hell and everlasting damnation before me, as long as I look upon myself and upon the law of God. For the law of God, when it is preached, bringeth us to the knowledge of our sins; for it is like as a glass which sheweth us the spots in our faces, that is, the sins in our hearts. But we may not tarry here, only in the law and ourselves, for if we do, we shall come to desperation. Therefore the first point is to acknowledge our sins and be sorry for the same: but, as I said before, we must not tarry here: therefore we must have another point, what is that? Marry, faith, belief. So ye have heard now these two points which pertain to the right penance: the first is contrition, when we acknowledge our sins, be sorry for them, and that they grieve us very sore. The second point is faith: when we believe that God will be merciful unto us, and through his Son forgive us our wickedness and not impute the same to our eternal destruction. But yet there is another point left behind, which is this, that I must have an earnest purpose to leave sin, as to avoid all wickedness as far forth as I am able to do. I must wrestle with sin. I must not suffer the devil to have the victory over me.

LATIMER, BP. AND M., 1555.

MAY 9.

CONFESSION OF SIN.

"I acknowledge my transgressions : and my sin is ever before me."
Ps. li. 3.

I am not able to express, O wretched sinner that I am, how grievously the burden of my sins oppress me ; whithersoever I turn me, whatsoever I do, speak, or think, I perceive such corruption and wickedness, such abomination and uncleanness to reign in me, that it utterly confoundeth my conscience, and in a manner fettereth me with the chain of desperation. No marvel. For my outward man is flesh, earth, ashes, dust, dung, and all that most vile is. My thought and disposition is altogether naught, even from my very cradle, my heart is unclean, defiled with most filthy sin, lewd, and unable to be searched, for the manifold wickedness thereof, but of God alone. Again, my inward man hath lost his former beauty. Instead of the image of God, he is miserably deformed with the wicked visor of wily Satan. In the place of innocency, faith, love, hope, patience, mercy, obedience, goodness, gentleness, liberality, joy, and such other fruits of the Holy Ghost, wickedness, unfaithfulness, hatred, desperation, vengeance, covetousness, rebellion, maliciousness, churlishness, unmercifulness, pensiveness of mind, and such other damnable works of the flesh are entered into me, and wholly possess me ; so that whether I consider my outward or inward man, I find myself the bond-slave of Satan, the vile dung-hill of sin, the miserable debtor of the law, the firebrand of hell, the child of wrath, the vessel of vengeance, the son of perdition, the wandering sheep, the wounded man, an hypocrite, an unprofitable servant, inheritor of everlasting pain, and all that ever naught is. To rid myself of all these most detestable enormities I am not able. To seek remedy at any other man's hand, to buy their merits, prayers, watchings, fastings, and their other works, oh it is but vain.

BECON, S.T.P., 1538-1567.

MAY 10.

PRAYING FOR FORGIVENESS OF SIN.

"God be merciful to me a sinner."—LUKE xviii. 13.

As you earnestly and from the very heart do repent you of your former sinful life, so likewise humble yourself in the sight of God, and confess yourself unto him a most wicked and miserable sinner. Cry in your heart with David and say: "Have mercy upon me, O God, after thy great goodness. According unto the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my faults, and my sin is ever before me. Against thee only have I sinned and done evil in thy sight." "O turn thy face from my sins and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy Holy Spirit from me." Cry with that lost son, and say: "O Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." Cry with the publican and say: "O God, be merciful to me a sinner." Cry with the leper, and say: "O Lord, if thou wilt thou art able to make me clean." Cry with the blind man, and say: "O Jesu, the Son of David, have mercy on me." Cry with the woman of Canaan, and say: "Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed of the devil." Cry with the centurion, and say: "I am not worthy that thou shouldest enter under my roof; but speak the word only, and my servant shall be healed." But unto this your hearty repentance and humble confession of your sins you must put mighty and strong faith, believing that God the Father for his promise sake, made unto all penitent sinners in Christ's blood, will freely and mercifully forgive you all your sins be they never so many or grievous.

BECON, S.T.P., 1538-1567.

MAY 11.

DYING UNTO SIN. LIVING UNTO RIGHTEOUSNESS.

"Senses exercised to discern both good and evil."—HEB. v. 14.

Oh that you who have the possessions of this world, would so account them, and not sell your eternal inheritance for a mess of porridge, as Esau did! God open your eyes, that you may see the glory of Christ in the mount with Peter, John and James! Then, I doubt not, you would say with Peter, "Lord, it is good for us to abide here: let us here make our dwelling-places." We have in this world no firm mansion, but we seek after that which is to come; the which if we seek now where it may be found, we shall surely find it. If we mortify the image of Adam, which through sin reigneth in our flesh, then shall the image of Christ revive in us to our eternal glory. We are all baptized to die with Christ, to the end we should walk in newness of life, as persons dead to the world and living to God. And if we die with him by crucifying our concupiscence and lusts, we shall eternally live. Infidelity is the cause of all our misery, which causeth us to fear man more than God, and to esteem the things present more than the things to come. God enlighten our eyes, that we may understand how precious an inheritance Christ hath prepared for such as hunger and thirst thereafter. The Lord increase our faith and give us his Holy Spirit to discern with ourselves how much we are grown in his image, and are like unto him: for how much we are unlike to the world, so much more are we like unto God, and so much the more do we approach unto him. The Lord draw you by his Holy Spirit, and fashion you unto his likeness, that we may eternally live together! The means to come thereunto is diligent exercise in God's word, continual and faithful prayer, a desire and love to God, the fear of God, the contempt of the world, and a constant faith in the knowledge of his word joined with the works of righteousness.

PHILPOT, ARCHDN. AND M., 1555.

MAY 12.

THE VERY REGENERATE ARE NOT FREE FROM SIN.

"All have sinned and come short of the glory of God."—ROM. iii. 23.

That the regenerate may fall into sin, and yet rise again, is a doctrine grounded upon the scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Saviour to the man healed of the palsy (John v. 14), and unto the adulteress ; of St. Paul unto the Ephesians, Colossians, Hebrews, and Timothy ; and of St. Peter unto all the godly ; and partly by the examples of David, Solomon, Peter, who egregiously and very offensively did fall : and that they do fall, it is most evident by the fifth petition of the Lord's prayer, were nothing else to prove the same. Next, that being fallen, they may rise again and be saved, it is apparent both by the exhortations of the angel unto the churches of Ephesus, Pergamos, and Thyatira : and by the examples of Peter, who denied and yet afterward confessed his Master Christ : and of all the disciples, who fled, and yet returned. Such as do fall from grace and yet return again unto the Lord by true repentance, are to be received as members of God's church, and this by the scripture is verified : For there we read that "God would have all men saved" (Mat. xi. 28 ; 1 Tim. ii. 4). God is always ready to receive the penitent into favour : "for there is joy in heaven for the sinner that converteth" (Luke xv. 7). Christ is grieved when sinners will not repent. "He shall save a soul from death, and hide a multitude of sins, which converteth a sinner from going astray out of his way" (Ja. v. 20). God then being so gracious and merciful, man after his ensample is both by all good means to provoke sinners unto repentance, and, they testifying the same, to receive them into his favour. So did Paul will the Galatians. "Brethren" (saith he), "if a man be fallen by occasion into any fault, ye which are spiritual restore such an one with the spirit of meekness, considering thyself, lest thou also be tempted (Gal. vi. 1).

TH. ROGERS, A.M., 1576-1615.

MAY 13.

SIN AGAINST THE HOLY GHOST.

"There is a sin unto death."—I JOHN V. 16.

Better interpreters desire I none than Christ himself, which said unto the Pharisees, "Every blasphemy shall be forgiven, but the blasphemy against the Holy Ghost (which St. John calleth a sin unto the death,) shall never be forgiven, but is guilty unto everlasting damnation (Mark iii.). What sin or blasphemy is this? Verily, that declareth St. Mark, saying, "They said that he had an unclean spirit." That was the sin unto death everlasting, that was the sin that should never be forgiven. He proveth so evidently unto them that his miracles were done with the Spirit of God, that they could not deny it; and yet of an hard and obstinate heart, even knowing the contrary, they said that he had a devil within him. These Pharisees died not forthwith, but lived peradventure many years after. Notwithstanding, if all the apostles had prayed for these Pharisees while they were yet living, for all that their sin should never have been forgiven them. And truth is, that after they died in impenitence and desperation, which was the fruit of their sins, but not the sin itself. Now see ye the meaning of this text, and what the sin unto death or against the Holy Ghost is. If any man perceive his brother to sin a sin not unto death, that is, not against the Holy Ghost, let him ask, and he shall give him life; that is, let him pray unto God for his brother, and his sin shall be forgiven him. But if he see his brother sin a sin unto death, that is against the Holy Ghost, let him never pray for him, for it booteth not. Notwithstanding, this sin is not lightly known, except the person acknowledge it himself, or else the Spirit of God open it unto us. Therefore may we pray for all men, except we have evident knowledge that they have so offended, as is before rehearsed.

FRITH, M., 1533.

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MAY 14.

SIN AGAINST THE HOLY GHOST.

"The blasphemy against the Holy Ghost shall not be forgiven unto men."—HEB. xii. 31.

They which know the truth, and yet willingly refuse the light, and choose rather to dwell in darkness, and refuse Christ, and make a mock of him, (as the Pharisees, which when they were overcome with scripture and miracles, that Christ was the very Messiah, yet had they such lust in iniquity, that they forsook him, persecuted him, slew him, and did all the shame that could be imagined to him,) cannot be renewed, (*εἰς μετένοιον* saith the Greeks) to be converted : that is to say, such malicious unkindness, which is none other than the blaspheming of the Holy Ghost, deserveth that the Spirit shall never come more at them, to convert them : which I believe to be as true as any other text in all the scripture. And what is meant by that place in the tenth chapter (Hebr. x.) where he [*sc.* Paul] saith, "If we sin willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for sin," is declared immediately after. For he maketh a comparison between Moses and Christ, saying, "If he which despised Moses' law died without mercy, how much worse punishment is he worthy of, that treadeth the Son of God underfoot, and counteth the blood of the covenant, by which blood he was sanctified, as an unholy thing, and blasphemeth the Spirit of grace?" By which words it is manifest that he meaneth none other by the fore words, than the sin of blasphemy of the Spirit. For them that sin of ignorance or infirmity, there is remedy ; but for him that knoweth the truth, and yet willingly yieldeth himself to sin, and consenteth unto the life of sin, with soul and body, and had rather lie in sin than have his poisoned nature healed by the help of the Spirit of grace, and maliciously persecuteth the truth, for him, I say, there is no remedy ; the way to mercy is locked up ; and the Spirit is taken from him for his unthankfulness' sake, no more to be given to him.

TYNDALE, M., 1536.

MAY 15.

THE SIN OF INGRATITUDE.

"When they knew God, they glorified him not as God, neither were thankful."—ROM. i. 21.

There ought no vice to be further from the breast of a christian man than ingratitude and unthankfulness. Is it not convenient that we be thankful to him that giveth all things, and without whom we have nothing that good is? With what forehead dare we be bold to ask and receive anything of God, and afterward not once to thank him for it? O barbarous inhumanity? O ingratitude too much unkind! They that are of such churlish nature, are of the kind of them which, as the psalmograph saith, "did forget the benefits of God, and the marvellous tokens that he shewed (Ps. lxxviii). Therefore, if we intend to have God the Father a beneficial Father to us, and his Son Jesus Christ a merciful Saviour, let us in all things give thanks to God at all times, yea, and that not only in prosperity but also in adversity, as the holy man Job did, saying: "The Lord gave it, and the Lord hath taken it away; as it pleased the Lord, so is it come to pass: blessed be the name of the Lord" (Job i.). Let us "watch and pray that we fall not into temptation" (Mat. xxvi.). Let us fly to God at all times with humble obsecrations and hearty requests. Let our prayers be continual. Let them proceed from a faithful and charitable heart. Let us ask all things according to the will of God, yea, and that in the name of Christ. Let us in all our prayers seek the glory of God, the advancement of his most blessed word, and the health of our own souls. Let us pray for the preservation of the King's most excellent majesty. Let us pray for all the lords spiritual and temporal, specially for those that have the regiment of the public weal. Let us pray for the ministers of God's word, that they may freely speak the truth of Christ's Gospel, as it becometh them. Let us pray for all men universally, chiefly for the inhabitants of this realm of England, that they may all bear a faithful heart both toward God and our King. To conclude, let us pray that the will of God may be fulfilled in all things.

BECON, S.T.P., 1538-1567.

MAY 16.

BACKSLIDING.

"It is impossible for those who were once enlightened, if they shall fall away, to renew them again unto repentance."—HEB. vi. 4, 6.

When God made man in his innocence, it had been easy for him to have stood, if he had would ; but after that he fell, it was much harder to restore him again. It is harder to repair an old rotten house, than to build a new ; and to make an old man strong, than a young. God made Adam with a word easily, and breathed life into him : but after that Adam fell, what trouble and misery fell afore he could be restored ! Christ Jesus must come down from heaven unto earth, nay, into hell, to pull us out of hell : he must be accused, whipped, scourged, falsely condemned, thrust to the heart with a spear, die and be buried, ascend unto his Father again, open heaven gates, which afore our sins had locked up, and abide many more sorrows, afore we could be restored into God's favour again, and follow him where he sitteth on the right hand of his Father. So it is an easy matter to enter into God's church by baptism ; but if thou fall after, how hard it is to rise again, daily experience teacheth. We must repent, fast, pray, give alms, forsake ourselves, condemn ourselves, with bitter tears and trembling work our salvation, stand in continual war against the devil, the world, and our own affection : which things to do, are more common in our mouths, than in our lives, and more do talk of them than practise them. God for his mercy's sake forgive us and amend us all. It fareth so likewise in the outward church of God in all ages. How hard a thing it is at this day to turn a papist, and specially to see one that knew the truth once, if he fall to popery or other errors, to rise again and believe the gospel, we have too many examples to teach us. The Lord in his mercy stay us, that we fall not from him ! for it is horrible to fall into the hands of the living God in his anger.

PILKINGTON, BP., 1560.

MAY 17.

IDLENESS SINFUL.

"This we commanded, that if any would not work, neither should he eat."—2 THESS. iii. 10.

Paul calleth it theft for any man to live of the labour of other men's hands idly and without any certain vocation, and commandeth that all such should labour and get them some honest occupation, whereby they may be the more able both to find themselves, and also to distribute unto other that have need. Our first father Adam toiled in the earth, according to God's commandment, and so gat his living. Cain was a ploughman. Abel was a shepherd. Jubal exercised music. Tubalcain was a smith, and graver in metal. Noe was a planter of vineyards. Abraham, Lot, Isaac, and Jacob were ploughmen and shepherds. Joseph was a magistrate, and a public minister in the commonweal of Egypt, under King Pharaoh. Moses was a shepherd, and kept the sheep of Jethro, his father-in-law, priest of Madian. The children of Israel got their living with hard and painful labour in Egypt, under King Pharaoh. David, before he was anointed king of Israel, was a shepherd. All the priests and Levites of the old law, every man according to his vocation, laboured by giving attendance in the temple, by killing of beasts, and offering sacrifices, by studying the scriptures of God, and teaching the same unto the people, &c. Amos the prophet was one of the shepherds at Therna. Abacuck the prophet travailed in husbandry. Christ himself was a carpenter. The Apostles of Christ were fishers. Paul laboured with his own hands, and gat both his own living, and others' that were with him. St. Luke was a physician, and (as some writeth) a painter also. Aquila was a maker of tents, of the which occupation St. Paul was. Dorcas, that virtuous woman, made garments with her own hands and gave them to the poor.

BECON, 1538-1567.

MAY 18.

SIN FORGIVEN ONLY THROUGH CHRIST'S BLOOD.

"The righteousness which is of God by faith."—PHIL. iii. 9.

As touching the forgiveness of sin : though forgiveness of sin be promised unto thee, yet challenge it not by thy merits, but by the merits of Christ's blood. When righteousness and true merits be tried, we must be content that ours be the chaff, and Christ's the pure corn ; ours the scum and refuse, and Christ's the pure gold. And we must fashion ourselves like unto Christ, and take every man his cross, and slay and mortify the sin in the flesh ; or else we cannot be partakers of his passion. The sin we do before our conversion is forgiven clearly through faith, if we repent and submit ourselves to a new life. And the sin we do against our wills, (I mean the will of the Spirit ; for after our conversion we have two wills, fighting one against the other,) that sin is also forgiven us through faith, if we repent and submit ourselves to amend. And our diligence in working keepeth us from sinning again, and minisheth the sin that remaineth in the flesh, and maketh us pure and less apt and disposed to sin ; and it maketh us merry in adversities, and strong in temptations, and bold to go unto God with a strong and fervent faith in our prayers, and sure that we shall be heard when we cry for help at need, either for ourselves or our brethren. Now they that be negligent and sin, are brought in temptation unto the point of desperation, and feel the very pains of hell ; so that they stand in doubt whether God hath cast them away or no : and in adversity they be sorrowful and discouraged, and think that God is angry, and punisheth them for their sins. As for them that profess not a new living, however so much they dream of faith, they have no faith at all ; for they have no promise, except they be converted to a new life. And therefore in adversities, temptation, and death, they utterly despair of all mercy, and perish.

TYNDALE, M., 1536.

MAY 19.

REPENTANCE.

"Not willing that any should perish, but that all should come to repentance."—2 PET. iii. 9.

Methinks I have not done my office and duty, until I have shewed the remedies to appease God's wrath, and to avoid his plagues. And to shew you the sum in few words, the only help and remedy is repentance: for other medicine and preservative can I give you none by God's word, but that which Christ did preach and declare unto the world, and which also his faithful messenger, John the Baptist, coming before to prepare his ways, did also teach, saying: "Repent you and amend, and the kingdom of heaven shall come unto you." And on this wise did our Lord Jesus Christ instruct his disciples, to whom he gave commandment specially to preach repentance and remission of sins, when he sent them forth into all the world to preach in his name. The effect of sin is to put us away from God, the very well-spring of all goodness; but by penitence we return again to him from whom we were gone and departed by sin; that as we went from God, and ran after worldly things, being inflamed with insatiable desires thereof, so by penitence we return from worldly creatures unto God the Creator of all things. And what mutation and change can be more comfortable or more to be desired than this? By repentance we be sorry for those things which greatly pleased us before; we forsake those things which we much made of before, not without great contempt of God, and violation of his most holy laws. Wherefore, sith repentance doth bring so many benefits, that thereby we be returned unto God, that we be altered into a better mind, that we bewail those things which we before unjustly loved; who doth not manifestly perceive that it is the only refuge and anchor of our health and salvation? And for this cause is penitence so much commended unto us, both of Christ himself, and of St. John, and of Christ's Apostles.

MAY 20.

REPENTANCE.

“Repent ye, for the Kingdom of God is at hand.”—MAT. iii. 2.

Repentance or penance is no English word, but we borrow it of the Latinists, to whom penance is a forthinking [*i.e.* regret] in English; in Greek, a being wise afterwards; in Hebrew, a conversion or turning. The which conversion or turning, in that it cannot be true and hearty, unto God especially, without some good hope or trust of pardon for that which is already done and past, I may well in this sort define it, namely, That penance is a sorrowing or forthinking of our sins past; an earnest purpose to amend or turning to God, with a trust of pardon. This definition may be divided into three parts: that penance or repentance should contain, First, a sorrowing for our sins; Secondly, a trust of pardon, which otherwise may be called a persuasion of God's mercy by the merits of Christ for the forgiveness of our sins; and Thirdly, a purpose to amend, or conversion to a new life. The which third or last part cannot be called properly a part; for it is but an effect of penance. I therefore divide penance into the three foresaid parts: Of sorrowing for our sins; Of good hope or trust for pardon; and, Of a new life. In heaven and in earth was there none found that could satisfy God's anger for our sins, or get heaven for man, but only the Son of God, Jesus Christ, the Lion of the tribe of Juda, who by his blood hath wrought the work of satisfaction, and alonely is “worthy all honour, glory and praise,” for he hath “opened the book with the seven seals” (Rev. v.). Dearly beloved, therefore abhor this abomination, even to think that there is any other satisfaction to God-ward for sin than Christ's blood only. Blasphemy it is, and that horrible to think otherwise. “The blood of Christ purifieth,” saith St. John, “from all sin.” And therefore he is called, “The Lamb slain from the beginning of the world (Rev. xiii.).

BRADFORD, M., 1555.

MAY 21.

REPENTANCE.

"Not willing that any should perish, but that all should come to repentance."—2 PETER iii. 9.

Repentance is an unfeigned turning to God, whereby we, being of a sincere fear of God once humbled, do acknowledge our sins, and so, by mortifying our old man, are afresh renewed by the Spirit of God. The Apostle Peter saith: "Repent and turn, that your sins may be blotted out" (Acts iii. 19); expounding, as it were, the first by the last, to wit, repentance by returning; (he meaneth) to him from whom they had turned themselves away. For there is a certain relation betwixt turning to and turning fro. If thou hadst never turned away, then hadst thou no need to have turned to again. But we have all turned away from the true, just and good God, and from his holy will, unto the devil, and our own corrupt affections. And therefore must we again turn us from the devil, and from our old naughty life and will, unto the living God and his most holy will and pleasure. We do here significantly say, *to God*, and not to creatures or any help of man. For the Lord in Jeremy doth say: "If, Israel, thou wilt return, return to me" (Jer. iv. 1). Whosoever therefore do not turn to God, nor make themselves conformable to his holy will, howsoever they do turn to creatures and other means of man's invention, yet they are not to be esteemed or counted penitents. Now there is none so blind but seeth, that for the stirring of us up to repentance the preaching a doctrine of the truth is needful and requisite, to teach us what God is to whom we must be turned; what the goodness and holiness is, to which we must be turned; who the devil is, and what the evil and wickedness is, from which we must be turned; and lastly, what the thing is that must be amended in our mind and life, and also how it must be altered and amended. But in vain repentance is preached unto us unless we do reverently dread the wrath and judgment of Almighty God.

BULLINGER, 1524-1575.

MAY 22.

CONTRITION.

"A broken and a contrite heart, O God, thou wilt not despise."

Ps. li. 17.

Penance [*i.e.* penitence] consisteth in three parts, contrition, confession, and satisfaction, or amendment of life. First, as concerning contrition, ye shall understand that it consisteth in two special parts, which must always be conjoined together, and cannot be dissevered. The first is a very sorrow or mourning of the heart for the sins committed against the will of God. The second is a constant faith, to believe that, be the sins never so great and manifold, yet if we repent and ask mercy, God the Father will, not for the worthiness of any merit or work done by us, but for the only merits of the blood and passion of our Saviour Jesus Christ, undoubtedly forgive us our sins, repute us justified and of the number of his elect children. The contrition of such a penitent sinner pleaseth God greatly, yea, it is an acceptable sacrifice unto him as David saith: "A sacrifice to God is a troubled spirit; a contrite and humble heart God will not despise" (Ps. li.) Whosoever hath this godly contrition in him can neither presume nor yet despair. For if he be unfeignedly contrite and sorrowful for his sins, he must needs grant himself to be sinful, miserable, void of all goodness, bent unto evil, prone to naughtiness, which thing utterly subdueth presumption, and engraffeth in the heart submission, obedience and humility of mind. Again, if he be truly contrite, be his sins never so great and innumerable, yet casteth he his eyes on God's mercy, set forth to all penitent sinners in Christ Jesus, that will lay hand on it with a sure and undoubted faith, which likewise maketh him that by no means he can despair. For though his sins be great, yet he knoweth that the mercy of God is greater, and therefore cannot his sin condemn him. Thus we see that where perfect contrition is, there is neither presumption nor desperation.

BECON, S.T.P., 1538-1567.

MAY 23.

REPENTANCE.

"God commandeth all men everywhere to repent."—ACTS xvii. 30.

St. John the Baptist in the beginning of his preaching said, "Repent, for the kingdom of heaven is at hand." Christ also, after his resurrection, commanded his apostles to preach repentance and remission of sins in his name unto all nations. Likewise we read in the Acts of the Apostles, that when Peter preached to the Jews much of Christ, and shewed them that he was the same Lord Jesus whom they had crucified, "They were pricked in their hearts, and said, Ye men and brethren, what shall we do? Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Here see you, that Christ and his apostles declared repentance to be a mean whereby we may obtain remission of our sins and everlasting life. For Christ "came not to call the righteous, but sinners unto repentance." Now mark for your health and consolation. David committed both manslaughter and adultery, and therefore was he threatened many evils of God by his prophet Nathan. Notwithstanding he had not so soon repented him of his act, and confessed his fault, saying, "I have offended the Lord," but the prophet said, "The Lord hath turned away thy sin; thou shalt not die." Again, King Manasses, inasmuch as he repented for all the abomination that he had committed against God and his glory, was forgiven, and afterward numbered among the friends of God. The Ninevites were threatened within forty days to be subverted for their dissolute and wicked living. But they being stricken with repentance in the mean season, and mending their life, received favour and were saved. The prodigal son, although he had consumed all his goods, was joyfully received, inasmuch as he repented and knowledged his offence. Thus see you, that repentance is a great cause of the mitigation of God's wrath, yea, and an acceptable sacrifice to God.

BECON, S.T.P., 1538-1567.

MAY 24.

SORROW FOR SIN.

"Godly sorrow worketh repentance to salvation, not to be repented of."—2 COR. vii. 10.

Mark and learn what an intolerable burden and unspeakable sorrow the terror and fear of sin is, and how grievous a thing the sight and contemplation of God's displeasure and just judgment is against every sinner, for his sin and transgression of God's most holy law. The prophet (David) when he felt the displeasure of God against sin, cried out with a loud voice unto the Lord: whereby we learn that the conscience of man, admonished by the word of God of the filthiness and abomination of sin, bringeth all the body into a trembling and fear, lest God should use rather justice, and justly punish sin, than mercy, and mercifully forgive sin. And thus being made afraid thoroughly of sin, the mind is occupied with sorrowful and heavy cogitations, and the tongue by vehemency of the spirit brought into clamours and cries: as we may see commonly by examples left unto us in the word of God, that where sin is thoroughly felt in the conscience, the feeling sinner is not only troubled within in spirit, but also outwardly in all the members and parts of his body, as it is to be seen most manifestly in King David. In what a sea of heaviness was King David in his conscience, when he spake to his own soul: "Why art thou so heavy and sorrowful, O my soul, and why dost thou thus trouble me?" (Ps. xlii.). Again: "How long wilt thou forget me, O Lord? for ever?" And in other psalms we may see into what trembling and fear outwardly he was brought by the knowledge and feeling of his sin. Into what horrible cries and wailings many times he fell for fear of sin. The like horror and fear also of the sight and feeling of sin we see to have been in St. Paul, when he cried out upon himself, "O wretched man that I am! who shall deliver me from this body subject unto death?" (Rom. vii.). Blessed be those tears and weepings that end in consolation.

HOOPER, BP. AND M., 1555.

MAY 25.

REPENTANCE—SORROW FOR SIN.

"My sin is ever before me."—Ps. li. 3.

If we have purpose indeed to draw near unto the Lord, our hearts must be resolved into tears, and our hands washed in the water of our eyes. Have we sinned with David? Let us cry *peccavi* with as grieved an heart as David did. Have we denied Christ with Peter, not with our lips but in our lives? Let us then weep for it with Peter bitterly. Have we in transgressing followed the wanton steps of Mary Magdalene? Let us follow her steps also in pouring out tears plentifully for our offences. Have we wandered and gone astray with the prodigal child? Let us with him likewise turn into ourselves, and behold our defiled souls: let us with him return home at the length with a contrite heart, bursting out into that confession full of sorrow: "Father, I have sinned against heaven and against thee" (Luke xv. 21). "A bruised and humbled heart, O God, thou wilt not despise" (Ps. li. 17). "Repent you therefore of your sins," saith Peter, "that your sins may be done away" (Acts iii. 19). Let your tears shew that ye do repent; and let your lives declare that ye are converted. "When evils past are bewailed, and things bewailed are not committed again, this," saith Ambrose, "is to repent. It is a vain repentance, which is bye and bye sullied again by transgressing. Tears avail nothing, if we fall afresh into our sins. It is bootless to ask pardon for evil deeds, and when we have done, to do them again" (Ambros. Op.).—"The dog to his vomit and the swine to his mire" (2 Pet. ii. 22). Let us therefore wholly cast away all impiety and worldly concupiscence: let us change this idle, vain, wanton, and profane life, with sober, righteous, and godly behaviour. "Let your laughter be turned into mourning, and your joy into heaviness." For our God seeth all our thoughts: he heareth all our words: he beholdeth all our works. O Lord be merciful unto us.

SANDYS, ABP., 1576.

MAY 26.

GODLY AND WORLDLY SORROW.

“Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.”—2 COR. vii. 10.

“That ye sorrow not as other that hath no hope.” God doth not forbid natural affection. Our parents and our children are dear unto us. They are our flesh and blood, and the chief and principal parts of our body. Any part of our body cannot be cut off, but we shall feel it. The father if he feel not the death of his son, or the son, if he feel not the death of his father, and have not a deep feeling of it, he is unnatural. David mourned for Jonathan. The whole land mourned for Josias. Paul saith: “God have mercy upon Epaphroditus [he was sick, very near unto death], and not on him only, but on me also, lest I should have sorrow upon sorrow.” If God had taken Epaphroditus out of life, no doubt Paul would have sorrowed. What need more examples? Christ mourned for Lazarus, and shed tears for him. “Then said the Jews, Behold how he loved him.” We are not therefore forbidden to mourn over the dead: but to mourn in such sort as the heathen did we are forbidden. They, as they did neither believe in God nor in Christ, so had they no hope of the life to come. When a father saw his son dead, he thought he had been dead for ever. He became heavy, changed his garment, delighted in no company, forsook his meat, famished himself, rent his body, cursed his fortune, cried out of his gods. O my dear son (saith he), how beautiful, how learned and wise and virtuous wast thou! Why shouldest thou die so untimely? Why have I offered sacrifice and done service to my gods? they have made me a good recompense. I will trust them no more, I will no more call upon them. Thus they fell into despair, and spake blasphemies. Therefore saith Paul, ye may mourn as did the holy men of God; but in such sort as the unfaithful sorrow for their dead you may not mourn. You are the sons of the holy fathers; fashion not yourselves therefore like to the heathens: do not as they did, but behave yourselves as becometh the children of the Most High.

JEWEL, BP., 1560.

MAY 27.

CONFESSION OF SIN, WITHOUT FAITH, USELESS.

"He arose and came to his father, and said unto him, Father I have sinned."—LUKE xv. 20.

We must mark what confession and acknowledging of our own infirmities is : for every confession is not acceptable before God, nor the beginning of consolation. Judas said openly in the face of the court where Christ our Saviour was arraigned that he had offended in betraying innocent blood, but there followed no faith, nor hope of forgiveness : so that for lack of faith in Christ's blood, desperation and hanging of himself ensued his confession ; whereby it is evident that the confession of sin without faith is nothing worth, but a testimony of a desperate man's damnation. King Saul, after long impulsion by the prophet Samuel, was brought to confess that he had offended in preserving alive Agag, King of the Amalekites, and the fattest of his cattle. But what followed ? "God's right hand can remedy my sin," as this prophet Asaph saith, or "God hath forgiven the iniquity of my sin," as David said ? No ; but this ensueth : "I pray thee," (saith Saul to Samuel) "bear thou my sin." In this man's confession of sin was not the beginning of consolation, but of more sorrows, for his heaviness from that day more and more increased with his sins, until he was slain. And the cause thereof was this : he would that Samuel, being but a man, should have pardoned his sin, whereas none can do it but God, as it is notably to be seen in King David ; for when he said he had offended the Lord, Nathan the prophet said, "And God hath taken away thy sins." Wherein is declared, that the minister can but pronounce to the sinner, that God in Christ forgiveth sin. So that we see Judas' confession of sin was nothing worth, because he found no faith nor trust for the remission thereof, and Saul's confession was of no value, because he trusted and desired consolation at man's hand, and not of God's. And yet in Saul's confession was something good, in that he confessed (although it was long first) his fault to God.

MAY 28.

CONFESSION AND ABSOLUTION.

“ Who can forgive sins but God alone ? ”—LUKE v. 21.

As touching confession I tell you, that they that can be content with the general absolution which every minister of God's word giveth in his sermons, when he pronounceth that all that be sorry for their sins, and believe in Christ, seek help and remedy by him, and afterward intend to amend their lives, and avoid sin and wickedness, all these that be so minded shall have sure remission of their sins ; now, I say, they that can be content with this general absolution, it is well : but they that are not satisfied with it, they may go to some godly learned minister, which is able to instruct and comfort them with the word of God, to minister that same unto them to their contentation and quieting of their consciences. As for satisfaction, or absolution for our sins, there is none but in Christ : we cannot make amends for our sins but only by believing in him which suffered for us. For he hath made the mends for all our sins by his painful passion and blood-shedding. And herein standeth our absolution or remission of our sins, namely, when we believe in him, and look to be saved through his death : none other satisfaction we are able to make. But I tell you, that if any man or woman hath stolen or purloined away somewhat from his neighbour, that man or woman is bound to make restitution and amends. And this restitution is so necessary, that we shall not look for forgiveness of our sins at Christ's hand, except this restitution be made first : else the satisfaction of Christ will not save us : for God will have us to restore or make amends unto our neighbour whom we have hurt, deceived, or have in any manner of ways taken from him wrongfully his goods, whatsoever it be. By this now that I have said ye may perceive what manner of sleeping is this of which St. Paul speaketh, namely the sleep of sin.

LATIMER, BP. and M., 1555.

MAY 29.

REPENTANCE.

"Repent and turn to God."—ACTS xxvi. 20.

Repentance goeth before faith, and prepareth the way to Christ, and to the promises. For Christ cometh not but unto them that see their sins in the law and repent. Repentance, that is to say, this mourning and sorrow of the heart, lasteth all our lives long; for we find ourselves, all our lives long, too weak for God's law, and therefore sorrow and mourn, longing for strength. Repentance is no sacrament: as faith, hope, love, and knowledge of a man's sins, are not to be called sacraments. For they are spiritual and invisible. Now must a sacrament be an outward sign that may be seen, to signify, to represent, and to put a man in remembrance of some spiritual promise, which cannot be seen but by faith only. Repentance, and all the good deeds which accompany repentance, to slay the lust of the flesh are signified by baptism. For Paul saith (Rom. vi.), "Remember ye not, that all we which are baptized in the name of Christ Jesus are baptized to die with him? We are buried with him in baptism for to die;" that is to kill the lusts and the rebellion which remaineth in the flesh. And after that he saith, "Ye are dead, as concerning sin, but live unto God through Christ Jesus our Lord." If thou look on the profession of our hearts, and on the Spirit and forgiveness which we have received through Christ's merits, we are full dead: but if thou look on the rebellion of the flesh, we do but begin to die, and to be baptized, that is to drown and quench the lusts, and are full baptized at the last minute of death. And as concerning the working of the Spirit, we begin to live, and grow every day more and more, both in knowledge and also in godly living, according as the lusts abate: as a child receiveth the full soul at the first day, yet groweth daily in the operations and works thereof.

TYNDALE, M., 1536.

MAY 30.

REPENTANCE AND FAITH.

“Repent ye, and believe the gospel.”—MARK i. 15.

Repentance must be joined with faith, and linked with a sure persuasion, that God the Father, according to his promise, will undoubtedly forgive you your sins for his Son, Jesus Christ's sake. For Cain, Esau, Pharaoh, Saul, Antiochus, Judas, and many other, repented and granted their offences, yet were they not forgiven. Many also among the very heathen and gentiles glistened outwardly with a marvellous godly conversation, and sorrowed very greatly, if at any time they did defile their innocency with any spot of uncleanness; yet were they not made heirs of eternal glory. And why? They repented, but they believed not the gospel, that is, they sought for no help of their wickedness at God's exceeding mercy through Jesus Christ. They had not the Christian faith in them, which, coming from a repentant and sorrowful heart, maketh haste to God, and approacheth boldly to the throne of grace, that it may obtain favour and remission of sins. Repentance without faith bringeth desperation; but repentance accompanied with faith bringeth remission of sins, tranquillity of conscience, and everlasting life, as we may easily perceive by two of Christ's disciples. Judas sold Christ, and Peter denied and forswore Christ. Here both sinned, both repented, both confessed their offence; one by manifest words, and the other by tears; yet was Peter saved, and Judas damned. How so? Because that the repentance of Peter was joined with faith and hope of forgiveness, and the repentance of Judas was not so. Mary Magdalene did not only repent of her sinful living, but also believed to have remission of her sins. And therefore did not Christ only say of her unto Simon the Pharisee, “Many sins are forgiven her, because she loved much,” but he also said unto her with a lively voice, “Thy faith hath saved thee: Go thy way in peace.” For “Whatsoever is not of faith is sin,” saith St. Paul. “The word of the Lord is right,” saith David, “and all his works are in faith.”

BECON, S.T.P., 1538-1567.

MAY 31.

REPENTANCE AND FAITH.

"Repent ye, and believe the gospel."—MARK i. 15.

There be many that be sick and in great danger and peril by reason of sin, and yet feel not the sore and grief thereof. Therefore they pass not, whether they seek for any remedy or not ; and for lack of taking heed they fall daily to more wickedness than other. Wherefore it is every minister's office of the church diligently (and especially in the time of pestilence and plagues) to call upon the people for amendment of life, and to shew them truly, diligently, and plainly, this medicine of repentance, which consisteth of these parts : first, in knowledge of sin ; then, in hatred of sin ; thirdly, in forsaking of sin ; fourthly, in believing the forgiveness of sins for Christ's sake ; and fifthly, to live in virtuous and godly life, to honour God, and to shew his obedience to God's law, that by sin is transgressed. And these parts of penance [*sc.* penitence] which be the very true and only medicines against sickness and sin, be known only by God's laws ; for by the law of God sin is known, detested, and forsaken. If it be heard or read of men that pray unto God, they may understand it. Faith also, that believeth remission of sin, is shewed, opened, and offered by the gospel, wherein be contained God's merciful promises towards sinners ; and those promises sinners receive by faith, that believeth whatsoever God hath promised in Christ he will perform it. Faith doth credit and receive forgiveness of sins by the operation of God's Holy Spirit in the poor sinner. The sinner studieth and liveth a virtuous life, being led by the Holy Ghost, and worketh to serve God with such works as God's holy commandment commandeth every true Christian man to work and do.

HOOPER, BP. AND M., 1555.

JUNE 1.

REPENTANCE ACCEPTED, WITH FAITH.

"Repent ye, and believe the gospel."—MARK I. 15.

Where repentance and faith is, there is also God's mercy, favour, loving-kindness, and remission of sins. The prophet saith, "All that believeth on him" (he speaketh of Christ) "shall not be confounded" (Is. xxviii.). And Christ saith of himself, "I am the resurrection and the life. He that believeth on me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth on me, he shall never die" (John iii.). Blessed Luke (Luke xv.) telleth that "a certain man had two sons; and the younger of them said to his father, Father give me the portion of the goods that to me belongeth. And he divided unto them his substance." Hitherto have ye heard of the father's liberality towards his son. It followed: "And not long after, when the younger son had gathered all that he had together, he took his journey into a far country and there he wasted his goods with riotous living." Here see we the wickedness of the son. Now behold the plague of God. "And when he had spent all, there arose a great dearth in all that land; and he began to lack, and went and came to a citizen of the same country; and he sent him to his farm to keep swine," &c. Thus see ye into how great misery he is fallen for the misusing of his goods. Behold now again his repentant and sorrowful heart. "Then he came to himself, etc., and arose and came to his father." Now mark also the pitiful compassion and tender mercy of his father towards his son, "And when he was a great way off, his father saw him and had compassion," &c. In this history do ye see the exceeding great mercy of God toward penitent sinners most lively painted and set forth. So soon as this wasteful son repented him of his riotous living, and had a mind to return home unto his father and to humble himself before him, and to desire mercy and forgiveness of his sins, O how gladly and how joyfully did his father lovingly embrace him, and receive him into his favour as though he had never offended.

BECON, S.T.P., 1538-1567.

JUNE 2.

FREE-WILL.

"Our sufficiency is of God."—2 COR. iii. 5.

It resteth that I should speak something of free-will, what it is, and how far we may grant that man hath free-will. That this may we understand, as I would have the end wherefore God gave his law to be considered (namely, not for man thereby to get eternal life, which appertained to the promised Seed, but to shew man what sin is, and what by sin he lost, that he might by his inability be driven to desire of very necessity the promised Messias, and so by him to receive the Spirit ; where through being regenerate he might learn to love the law, to take it as a directory and rule to live by, and to hedge in his old man from controlling) ; this gear, I say, as I would have it considered if we will understand man's free-will, so would I have this marked, namely, the difference betwixt the life which we lost and had in our first creation, and now have by birth before regeneration. In our first creation we had a life not only with the creatures, but also with God : which life utterly Adam lost, as he declareth by running away to hide himself from God ; and this he lost for us also as well as for himself, in respect whereof the Scripture calleth us "dead." Concerning this life therefore, that is with God, we have no will at all, much less any free-will ; for how can a dead man have any will ? The will therefore we have is only for this life and with men ; that is, it is not good and free but in respect of men and in this life. In respect of God and life with him all our will is as we are, even "dead." Yea, and the will we have for this present life, if a man will consider "the god of this world," and how we are his slaves by birth and continually till we be regenerate, and how ready our affections are to serve his purpose ; I think none will say otherwise but that man's will unregenerate is none otherwise free than pleaseth his Master, who must needs serve, spite of his head, our God.

BRADFORD, M., 1555.

JUNE 3.

FREE-WILL.

"Without me ye can do nothing."—JOHN xv. 5.

(α .) Man of his own strength may do outward and evil works before he is regenerate. (β .) Man cannot do any work that good is and godly, being not yet regenerate. (γ .) Man may perform and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost. (α .) We may not deny that man not regenerate, hath free-will to do the works of nature for the preservation of the body, and bodily estate ; which thing had and have the brute beast, and profane Gentiles. Besides, man hath free-will to perform the works of Satan, both in thinking, willing and doing that which is evil. For the imagination of the thoughts of man's heart only are evil continually even from his youth (Gen. vi. 5).

(β .) "Man cannot do any work that good is and godly, being not as yet regenerate ;" the proof from God's word [is] : "The wisdom of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God" (Rom. viii. 7). "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3). "Without me ye can do nothing," saith Our Saviour Christ (John xv. 5).

(γ .) Man may do good works when he is prevented by the grace of Christ, and renewed by the Holy Ghost. In a man prevented by the grace of Christ, and regenerated by the Holy Spirit, both the understanding is enlightened, so that he knoweth the secrets and will of God, and the mind is altogether changed, and the body envoked to do good works. To this purpose the scriptures are plentiful. "I will put my law in their inward parts, and write it in their hearts" (Jer. xxxi. 33). "No man knoweth the Father but the Son, and he to whom the Son will reveal him" (Mat. xi. 27). "Blessed art thou, Simon, the son of Jonas ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Mat. xvi. 17). "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3).

TH. ROGERS, A.M., 1576-1615.

JUNE 4.

JUSTIFICATION.

"Justified by the faith of Christ and not by the works of the law."

GAL. ii. 16.

Three things must concur and go together in our justification upon God's part, his great mercy and grace; upon Christ's part justice, that is the satisfaction of God's justice, or price of our redemption, by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesu Christ, which yet is not ours, but by God's working in us. So that in our justification is not only God's mercy and grace, but also his justice, which the Apostle calleth the justice of God; and it consisteth in paying our ransom, and fulfilling of the law; and so the grace of God doth not exclude the justice of God in our justification, but only excludeth the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not exclude repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it excludeth them from the office of justifying: so that although they be all present together in him that is justified, yet they justify not altogether. Not that faith also doth not exclude the justice of our good works, necessarily to be done afterward of duty towards God (for we are most bounden to serve God in doing good deeds, commanded by him in his holy scripture, all the days of our life); but it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good works that we can do be unperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mere mercy of God.

CRANMER, ABP. AND M., 1556.

JUNE 5.

JUSTIFICATION THROUGH FAITH.

"The righteousness of God, which is by faith of Jesus Christ."—
 ROM. iii. 22.

St. Paul, when he saith that we be justified by faith (Rom. iii. iv. v.) he meaneth that we have remission of sin, reconciliation, and acceptation into the favour of God. So doth this word *justify* signify (Deut. xxv.), *hisdich*, where as God commandeth the judge to justify, quit, and absolve the innocent, and to condemn and punish the person culpable. Paul saith we are justified by faith and not by works. To be justified by faith in Christ is as much to say as, we obtain remission of sin, and are accepted into the favour of God, by the merits of Christ. To be justified by works is as much to say as, to deserve remission of sin by works. Paul declareth, that for the death and merits of Christ we be saved, and not by our own virtues. So that faith doth not only shew us Christ that died, and now sitteth at the right hand of God; but also applieth the merits of his death unto us, and maketh Christ ours: faith laying nothing to gage unto the justice of God but the death of Christ, and thereupon claimeth mercy and God's promise, the remission of sin, and desireth God to justify and deliver the soul from the accusation of the law and right of the devil, which he is bound to do for his promise sake (Ezech. xxxiii., Mat. xvii.). And although with this remission of sin he giveth likewise the Holy Ghost to work the will of God, to love both God and his neighbour, yet, notwithstanding the conscience, burdened and charged with sin, first seeketh remission thereof. For this thing the conscience laboureth and contendeth in all fears and terrors of sorrow and contrition. It disputeth not, what virtues it bringeth, wretched soul, to acclaim this promise of mercy; but forsaking her own justice, offereth Christ, dead upon the cross, and sitting at God's right hand. Nothing maketh it the cause wherefore this mercy should be given, saving only the death of Christ, which is the only sufficient price and gage for sin.

HOOPER, BP. AND M., 1555.

JUNE 6.

JUSTIFICATION THROUGH FAITH.

"It is God that justifieth."—ROM. viii. 33.

The term of justifying, very usual and common among the Hebrews, and of large signification, is not at this day so well understood of all men as it ought to be. To justify is as much to say, as to quit from judgment and from the denounced and uttered sentence of condemnation. It signifieth to remit offences, to cleanse, to sanctify, and to give inheritance of life everlasting. For it is a law term belonging to courts where judgment is exercised. Imagine therefore, that man is set before the judgment-seat of God, and that there he is pleaded guilty; to wit, that he is accused and convinced of heinous offences, and therefore sued to punishment or to the sentence of condemnation. Imagine also that the Son of God maketh intercession, and cometh in as a mean, desiring that upon him may be laid the whole fault and punishment due unto us men, that he by his death may cleanse them and take them away, setting us free from death, and giving us life everlasting. Imagine too, that God, the most high and just Judge, receiveth the offer and translateth the punishment together with the fault from us unto the neck of his Son; making therewithal a statute, that whosoever believeth that the Son of God suffered for the sins of the world, brake the power of death, and delivered us from damnation, should be cleansed from his sins, and made heir of life everlasting. Who therefore can be so dull of understanding, but may perceive that mankind is justified by faith? In Christ is preached unto us the forgiveness of sins; and he that believeth that Christ preached forgiveth sins is also justified. It followeth therefore that justification is the remission of sins. In Rom. v. saith the Apostle, "Being justified by the blood of Christ, we shall be saved from wrath through him." But the blood of Christ washeth away sins. Justification, therefore, is the washing away or forgiveness of sins.

BULLINGER, 1524-1575.

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JUNE 7.

JUSTIFICATION.

"Justified freely by his grace."—ROM. iii. 24.

Justification in Scripture is taken for the forgiveness of our sins, and consisteth in the forgiveness of our sins. This is only God's work, and we nothing else but patients and not agents. After this work, in respect of us and our sense, cometh regeneration, which altogether is God's work also: for as to our first birth we bring nothing (bring, quoth I? yes, we bring to let it many things, but to further it nothing at all), so do we bring nothing that can help to our justification; as St. Austin full well saith, "He that made thee without thee, shall he not justify thee without thee? Afore we be justified and regenerated of God, we are altogether dead to God and to all goodness in his sight, and therefore we are altogether patients till God have wrought this his only work, justification and regeneration. Which work, in respect of us and our imperfection and falls, in that it is not so full and perfect but it may be more and more, therefore by the Spirit of sanctification (which we receive in regeneration as the seed of God) we are quickened to labour with the Lord, and to be more justified; that is, by faith, and the fruits of faith, to ourselves and others to declare the same; and so to increase from virtue to virtue, from glory to glory, having always need to have our feet washed, although we be clean notwithstanding. A man regenerate, that is, "born of God," hath the Spirit of God. And, as a man born of flesh and blood hath the spirit thereof, whereby as he can stir up himself to do more and more the deeds of the flesh, so the other can, by the Spirit of God in him, stir up in himself the gifts and graces of God to glorify God accordingly. Howbeit, here let us mark that as the "old man" is a perpetual enemy to the new-born man, so accordingly to his strength the works of the "new man" are letted and made ineffectual.

BRADFORD, M., 1555.

JUNE 8.

JUSTIFICATION THROUGH FAITH.

"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2 COR. v. 19.

The papists made him (Christ) but a half Saviour : for they think and believe that Christ is a Saviour ; but how ? Marry thus : they say that all they that have lived well in this world, have deserved heaven with their good works ; with almsgiving, and other such works merited everlasting life : and therefore, when they die, they shall be received of Christ, and he shall give them everlasting life, which they in their life-time have deserved with their own deeds ; so that our Saviour shall be, after their sayings, only a judge. Such a Saviour the papists make him. But, I pray you, if it should be so as they say, which of us should be saved ? Whose works are so perfect that they should be able to deserve heaven ? For, I tell you, heaven and everlasting life is a more precious thing than can be deserved with our doings, with our outward works. For he (Christ) reputeth all them for just, holy, and acceptable before God, which believe in him, which put their trust, hope and confidence in him : for by his passion, which he hath suffered, he hath merited that as many as believe in him shall be as well justified by him, as though they themselves had never done any sin, and as though they themselves had fulfilled the law to the uttermost. For we, without him, are under the curse of the law ; the law condemneth us ; the law is not able to help us ; and yet the imperfection is not in the law, but in us : for the law itself is holy and good, but we are not able to keep it, and so the law condemneth us ; but Christ with his death hath delivered us from the curse of the law. He hath set us at liberty, and promiseth that when we believe in him, we shall not perish ; the law shall not condemn us. Therefore let us study to believe in Christ. Let us put all our hope, trust, and confidence only in him ; let us patch' him with nothing, for our merits are not able to deserve everlasting life.

LATIMER, BP. AND M., 1555.

JUNE 9.

THE LAW CANNOT JUSTIFY, CHRIST ONLY CAN.

"To redeem them that were under the law, that we might receive the adoption of sons."—GAL. iv. 5.

The law condemneth sin and delivereth not from sin. "By the law cometh the knowledge of sin. The law causeth wrath: By the law sin is made exceeding guilty. The strength of death is sin; and the strength of sin is the law" (Rom. vii., 1 Cor. xv.). In men that be addict unto the pleasure of this world, the law hath not this use, say the preacher what he list. Let the word of God threaten death eternal for sin; it availeth not. He thinketh that God is asleep, and will at last be pleased with a fig for sin. But we shall find the contrary to our great pain, as other hath before our time, that would not believe the word, till they felt the vengeance and punishment of God: as Cain, the drowned world with the flood, the burning of Sodoma, with other. It is a great and horrible offence to hide or extenuate the judgment of God against sin, and the voice of the law, that condemneth the same. God willeth his pleasure to be known openly. This use and office of the law none feeleth neither perceiveth so well as such as be God's friend's, Adam, Abraam, Jacob, David, Ezekias, &c. David said that the fear of God's displeasure and ire was no less pain unto him, than though the fierce lion had rent and dismembered his body in pieces (Ps. xxii.). So saith Paul, "O wretched man that I am! who shall deliver me from the body of this death?" He that before said, "I lived sometimes without law, that is to say, I was secure, not feeling the wrath of God," now converted from a Pharisee to be an apostle, and brought to a knowledge of himself, he confesseth his imbecility and faults, and saith, "I know that in me, that is to say, in my flesh, there dwelleth no good thing." Yet Paul confesseth that the law maketh us not afraid to be damned because we cannot satisfy it, but that we should come to Christ, with these comfortable words, "He hath shut all under sin, that he might have mercy on all."

HOOPER, BP. AND M., 1555.

JUNE 10.

JUSTIFICATION THROUGH FAITH.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—ROM. v. 1.

Shew me, why dost thou so much detest to grant, that we may obtain the divine justice through faith, and that all our sins be freely and for nought forgiven us, for Christ's sake alone, if that we put our trust in him? Doth not Peter the apostle confess and preach this, where he saith, that God by faith, that is, through the affiance of his mercy, purgeth the hearts and souls of men? (Acts xv. 9.) Also when he proclaimeth that there is none other name besides that one of Christ given to men under heaven, by the which they may obtain salvation (Acts iv. 12). Whether is not Paul wholly in this, to teach us that excellent justice of Christ to belong unto us by faith? For what is it, I would know, "Therefore we, being justified by faith, have peace with God through our Lord Jesus Christ" (Rom. v.)—what is that? than the which nothing may be found out plainer, stronger, and more pertinent to put this question out of doubt. "By the works of the law no man shall be justified before God" (Rom. iii.). Thou hast here, that together all good deeds, yea, the very best, as those of God's law, cannot bring us just before God, and do justify no man. And he addeth a reason why the law justifieth not, for that (saith he) it was not made for this purpose, to justify, but that through the same sin might be known. And Paul perceiveth his intent [*sc.* pursueth the purpose of his argument]: "Now verily" (quoth he), "is the righteousness, that of God, declared, without the fulfilling of the law, having witness yet of the law and of the prophets." The righteousness, no doubt, which is good before God, cometh by faith of Jesus Christ, unto all and upon all that believe. There is no difference, for all have sinned, and lack the praise that is of valour before God; but are justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath made a seat of mercy through faith in his blood.

PHILPOT, ARCHDN. AND M., 1555.

JUNE 11.

JUSTIFICATION.

"There is no condemnation to them which are in Christ Jesus."

ROM. viii. 1.

In myself I am a sinner, but in Christ, my righteous-maker, I am righteous. For he hath forgiven me all my sins, and hath taken me into his grace, favour, and tuition. He is always ready to help me, he forgiveth me the remnants of my sins, and purgeth them in me daily, till he make me altogether new. Wherefore go thy way to the heathen that know not God, and to the Jews, which forsake Christ their Lord. On me thou [Satan] hast no more power. For God my heavenly Father "hath delivered me from the power of darkness, and hath carried me into the kingdom of his well-beloved Son, in whom I have redemption by his blood, even remission of my sins." Behold therefore that thy accusation, which thou attemptest against me, cannot have place in me. For although I fulfil not the commandments of God in the law with mine own works, yet fulfil I them in the gospel with the most perfect works and the satisfaction of Christ, in whom I believe. This faith is reckoned to me unto righteousness, although my works of themselves be imperfect. And this is the only and true manner of fulfilling the law of God, that I believe in Christ, the only fulfiller of the law, and justifier, without whom the law can never be fulfilled, neither any man come unto God. All these things can I prove by the word of God. That teacher of the Gentiles saith, in his epistle to the Romans: "There is no condemnation in them that are in Christ Jesus, which walk not after the flesh, but after the Spirit. For the law of life in Christ Jesu hath delivered me from the law of sin and death." He was made accursed for me, that he might deliver me from the curse of the law. With this I do comfort me. I have sins indeed, but yet for Christ's sake, in whom I believe, there is no damnation in me.

JUNE 12.

JUSTIFICATION THROUGH FAITH ONLY.

"A man is not justified by the works of the law, but by the faith of Jesus Christ."—GAL. ii. 16.

If works should make us righteous, then the good works which an evil man doth should make him righteous. But the prophet saith that whatsoever the evil man doth it is defiled. Therefore the man must be good before the work be good, as our Saviour Christ saith: "Either make the tree good and the fruit good: or make the tree evil and the fruit evil." And as the fruit makes not the tree good, but shews and gives it to be a good tree; so it is in the evil fruit and the tree. The sour crab-tree makes the crabs bitter, and not the crabs make the tree evil. As the tree is, so is the fruit; and as the man is, such is his life. But the heart and the man is evil before the deed be evil, not in time, but in the order of nature. For as in a well-spring, look what taste the water hath at the head of the spring, the same it hath when it runs forth; so if the heart of a man be defiled, the deeds must needs be naught which come out of such a defiled head and spring. So that if we will do any good deed, we must be good men and trees before in God's sight and election of God, that our fruit and deeds may be good: for out of an evil root cannot come good fruits. God loves the deeds for the man's sake which doeth them, rather than the man for the good works that he doeth. As God looked first at Abel and then at his gifts, but to Cain and his offerings he looked not: because Abel was a chosen vessel of God, therefore God received his offerings; and Cain's were not received, because he was not of that number. For as a schoolmaster will take in good part the diligence that his scholars can do; and if he see them put their good wills thereto, he will bear with their faults, and teach them their lessons; but to stubborn and froward he will shew no gentleness, but cast them off: so God with those whom he hath chosen in Christ before the world was made, will bear with their infirmities and wink at their little faults and teach them to do better.

PILKINGTON, BP., 1560.

JUNE 13.

JUSTIFICATION.

"By Him all that believe are justified."—ACTS xiii. 39.

Only for the merit of our Lord and Saviour Jesus Christ we are accounted righteous before God. This truth is neither believed nor acknowledged—of the atheists, who are neither persuaded of the life to come, nor understand the mysteries of man's salvation through the merits of Christ.—Nor of the Pharisees and their followers, who think that by civil and external righteousness we are justified before God.—Nor of the Turks who think that so many as either go on pilgrimage to Mecca, or do kiss the sepulchre of Mahomet, are justified before God, and thereby do obtain remission of their sins.—Nor of the papists whose doctrine is that (α) though Christ hath suffered for all men in general, yet not only each man must suffer for his own part in particular, but also that the works of one man may satisfy for another. (β) They teach next that sins venial are done away and "purged by prayer and almsdeeds, by the worthy receiving of the blessed sacrament of the altar, by taking of holy water, knocking upon the breast with holy meditation, the bishop's blessing and such like."

The proof from the word of God that "by Christ's blood only are we cleansed."—He is "the Lamb of God which taketh away the sin of the world" (John i. 29). "We are justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. iii. 24). "We are bought with a price, even with the precious blood of Christ, the Lamb undefiled and without spot, which cleanseth us from all sin" (1 Cor. vi. 20, &c.). By his only righteousness we are justified. "By the obedience of one, many be made righteous" (Rom. v. 19). "Christ is the end of the law for righteousness unto every one that believeth" (Rom. x. 4). "He of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). And "we are made the righteousness of God in him" (2 Cor. v. 21). And therefore "from heaven we look for the Saviour, even the Lord Jesus Christ."

TH. ROGERS, A.M., 1576-1615.

JUNE 14.

JUSTIFICATION.

"The just shall live by faith."—HEB. x. 38.

That God as a just Judge rewardeth good works of them that are justified freely by his grace, by faith without works, with a crown of justice, it proveth not either justification by works, or the merit or worthiness of men's works ; but all dependeth upon the grace of God, who promiseth this reward of his mere mercy, and of the worthiness and merits of Christ, which is our Justice ; whereby we being justified before God, our works also, which he hath given us, are rewarded of his justice, yet in respect of Christ's merits, and not in respect of the worthiness of the works. Again, God is not unmindful of his promise to reward our works ; for then he should be unjust : he is just therefore to perform whatsoever he hath promised, though we nothing deserve it. With Augustine we say, "God crowneth his gifts, not our merits." And as he acknowledgeth God's mercy, and also his justice, in rewarding our works, so do we. The crown therefore is due debt, because it is promised to us for Christ's sake, not because any works of ours are able to purchase it. Whosoever is guilty of sin, must seek another way than by good works to come to heaven, namely to Jesus Christ, who is the only way to heaven, the truth, and the life ; by whose blood, when he is purged from his sin, and reconciled unto God, and the kingdom of heaven purchased for him, then he hath the way of good works appointed him to walk in toward the same. The Apostle (Heb. x.) speaketh not of any confidence to be had upon good works, wrought by the grace of God by us ; but in the new covenant of remission of sins, by the sacrifice of Christ's death, by whom we have access to God, that we may be acceptable to him, not for any meritorious works wrought by us, but by the only oblation of his body once for all.

FULKE, D.D., 1555.

JUNE 15.

JUSTIFICATION—WORKS BEFORE AND AFTER.

“A man is not justified by the works of the law, but by the faith of Jesus Christ.”—GAL. ii. 16.

The gracious and benign promises of God by the mediation of Christ sheweth us (and that to our great relief and comfort), whensoever we be repentant, and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God, and accepted, and reputed just and righteous in his sight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake, Jesus Christ; who paid a sufficient ransom for our sins; whose blood doth wash away the same; whose bitter and grievous passion is the only pacifying oblation, that putteth away from us the wrath of God, his Father; whose sanctified body offered on the cross is the only sacrifice of sweet and pleasant savour. These benefits of God, with innumerable other, whosoever expendeth, and well pondereth in his heart, and thereby conceiveth a firm trust and feeling of God's mercy, whereof springeth in his heart a warm love and fervent heat of zeal towards God, it is not possible but that he shall fall to work, and be ready to the performance of all such works as he knoweth to be acceptable unto God. And these works only which follow our justification, do please God; forasmuch as they proceed from an heart endued with pure faith, and love to God. But the works which we do before our justification, be not allowed and accepted before God, although they appear never so good and glorious in the sight of man. For after our justification only begin we to work as the law of God requireth. Then we shall do all good works willingly although not so exactly as the law requireth, by mean of the infirmity of the flesh. Nevertheless, by the merit and benefit of Christ, we being sorry that we cannot do all things more exquisitely and duly, all our works shall be accepted and taken of God, as most exquisite, pure and perfect.

CRANMER, ABP. AND M., 1556.

JUNE 16.

THE VICTORY OF FAITH.

"This is the victory that overcometh the world, even our faith."

I JOHN V. 4.

To love is not painful : the commandments are but love, therefore they be not grievous ; because love maketh the commandments easy. The service that a mother doth unto her child is not grievous, because she loveth it ; but if she should do the tenth part unto one that she loved not, her heart would brast [*sc.* burst] for impatience. Unto a man that feeleth not the love of Christ it is as impossible to keep the commandments, as for a camel to enter through the eye of a needle. But impossible is possible, and easy too, where the love of Christ is believed. For it followeth, "All that are born of God overcome the world ;" that is to wit, the devil, which is the ruler of the world, and his disciples, which have their lust in his governance, and consent to sin both in body and soul, and give themselves to follow their lusts without resistance, and their own flesh, which also consenteth to sin, do they overcome, with all that moveth to sin. By what victory ? Verily, through faith. For if our souls be truly underset [*sc.* underpropped] with sure hope and trust, and continual meditations of Christ's love, shewed already, and of succour, help and assistance that is promised in his name and with the continual memory of their examples, which in times past have fought through faith and overcome ; then were it impossible for the world, with all its chivalry, to overthrow us with any assault, or with any ordnance that he could shoot against us. How mighty was David when he came to fight ; and how overcame he through faith ! And how mightier was he when he came to suffering, as in the persecution of the King Saul ! For he believed that God should avenge him on his unrighteous king, upon whom it was not lawful to avenge himself.

TYNDALE, M., 1536.

JUNE 17.

CHRISTIAN FAITH VERY OLD.

“*The promise by faith of Jesus Christ.*”—GAL. ii. 22.

Many simple Christian men are persuaded and think the Christian faith did first begin under Tiberius the Emperor : forasmuch as out of the Gospel of Luke it is certain that in the fifteenth year of Tiberius, John the Baptist began to preach the Gospel ; and all histories say with one accord, that in the eighteenth year of Tiberius Jesus Christ did suffer. Now it is true, that all the prophecies were then first fulfilled and the true salvation performed ; yea, from that time forth were all the glorious treasures of Christ so richly declared and poured out among all people, as they never were afore. Notwithstanding the same salvation in Christ Jesus was promised long afore, and so opened to the holy old fathers that they have had no less sight of Christ Jesus in the Spirit than we, and put their trust in him as well as we, though among us it be clear and open, or performed and fulfilled, that among them was somewhat darker, and therefore looked for with heart's desire as a thing for to come. Eusebius, in the first book *De Ecclesiasticâ Historiâ* saith plainly : “ All they that in their estate are noted according to their generations, to reckon backward from Abraham unto the first man, though they had not the name of Christian men (for at Antioch certain years after the ascension of Christ, was that name given to the faithful, Acts xi.), yet, as pertaining to the religion and substance, they were all Christian. For if this word Christian be as much to say, as one that putteth his trust in Christ, and through His doctrine fastened unto faith, unto the grace and righteousness of God doth cleave with all diligence to God's doctrine, and exerciseth himself in everything that is virtuous ; then verily those holy men whom we speak of first, were even the same that Christian men boast themselves now to be.

COVERDALE, BP., 1551.

JUNE 18.

THE OLD FAITH DEFINED.

"Let us hold fast the profession of our faith."—HEB. x. 23.

Because the world is angry with us for our faith, and giveth us so evil report for teaching it, it shall be expedient for us to declare, what faith is, and what faith we mean, when we make mention thereof. First, because we may not describe it after our own judgment, we will rehearse the words of the Apostle, which, writing to the Hebrews, saith after this manner: "Faith is a substance of things to be hoped for, an evidence, or certainty, of things which do not appear." By the which distinction it is manifest, that when we set forth or teach this faith, we mean no vain faith, no false opinion of faith, no fond imagination of faith, no dead faith, no idle faith; but a substantial thing, even a sure belief of things that are to be hoped for, and a proof, experience, or knowledge of things that are not seen. This faith then is the instrument, whereby we feel and are certain of heavenly things, that our corporal eye cannot see.

Now, because none other virtue can so apprehend the mercy of God, nor certify us so effectually of our salvation, as this living faith doth; therefore hath the Scripture imputed our justification before God only unto faith, among all other virtues; not without other virtues following, but without any other work or deed justifying. This is the faith of Christ, which all the scripture speaketh of. This is the faith that St. Paul preacheth to justify in the sight of God; as St. James teacheth, that works justify in the sight of men, and that it is but a dead faith, which hath no works. This is the faith without the which "it is impossible to please God," and of the which "whatsoever proceedeth not is sin." This is the faith, whereby God "purifieth our hearts," and whose end is salvation. This is the faith, that "worketh by charity," or godly love, and is of value before God.

JUNE 19.

FAITH DEFINED.

“Lord, I believe; help thou mine unbelief.”—MARK ix. 24.

Right faith is a thing wrought by the Holy Ghost in us, which changeth us, turneth us into a new nature and begetteth us anew in God, and maketh us the sons of God, as thou readest in the first of John; and killeth the old Adam, and maketh us altogether new in the heart, mind, will, lust, and in all our affections and powers of the soul; the Holy Ghost ever accompanying her, and ruling the heart. Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful; so that it is impossible that he who is endued therewith should not work always good works without ceasing. He asketh not whether good works are to be done or not, but hath done them already, ere mention be made of them; and is always doing, for such is his nature; for quick faith in his heart, and lively moving of the Spirit, drive him and stir him thereunto. Whosoever doth not good works, is an unbelieving person, and faithless, and looketh round about him, groping after faith and good works, and wotteth not what faith or good works mean, though he babble never so many things of faith and good works. Faith is then a lively and a stedfast trust in the favour of God, wherewith we commit ourselves altogether unto God; and that trust is so surely grounded and sticketh so fast in our hearts, that a man would not once doubt of it, though he should die a thousand times therefor. And such trust, wrought by the Holy Ghost through faith, maketh a man glad, lusty, cheerful, and true-hearted unto God and unto all creatures; whereof willingly and without compulsion, he is glad and ready to do good to every man, to do service to every man, to suffer all things, that God may be loved and praised, which hath given him such grace, so that it is impossible to separate good works from faith, even as it is impossible to separate heat and burning from fire.

TYNDALE, M., 1536.

JUNE 20.

FAITH.

“*He that cometh to God must believe that he is.*”—HEB. xi. 6.

The first entrance into the way where God will be found, is faith. *Fide tangitur Christus, fide videtur*, saith Ambrose: “By faith Christ is handled, by faith he is seen.” By faith he is found. All our travail in seeking without faith is but a fruitless wearying of our deceived souls: for he that cometh unto God must believe. And the way to believing is hearing; for by hearing cometh faith: the word is that star which guideth and directeth us unto Christ. “Search the scriptures;” for to this end they are written, “that ye might believe that Jesus is Christ, the Son of God, and that believing ye might have eternal life” (John xx. 31). They were written to be read; and therefore St. Paul chargeth Timothy straitly: “Give attendance to reading” (1 Tim. iv. 13). They were written to be read; not of him only; but of us also, in what condition or estate soever God hath placed us. Princes are not exempted more than others: no, they above others are especially charged to travail therein. What charge can be devised more effectual than that which is given unto Joshua: “Let not this book of the law depart out of thy mouth, but meditate thou therein day and night, that thou mayest observe and do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success” (Josh. i. 8). Good reason it is that as kings do reign and hold their power by him, so his will, revealed in his word, should be the rule and direction of their government. If they think to establish their thrones better by their own wise and politic devices, they are greatly deceived. There is no policy, no wisdom, like the wisdom of God. “Thy testimonies,” saith David, “are my counsellors” (Ps. cxix. 24). Their counsel was to him sufficient.

SANDYS, ABP., 1576.

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JUNE 21.

TRUE FAITH DESCRIBED.

“ Looking unto Jesus, the author and finisher of our faith.”

HEB. xii. 2.

We may according to the scriptures make this description of faith : Faith is a gift of God poured into man from heaven, whereby he is taught with an undoubted persuasion wholly to lean to God and his word ; in which word God doth freely promise life and all good things in Christ, and wherein all truth necessary to be believed is plainly declared. The cause or beginning of faith cometh not of any man, or any strength of man, but of God himself, who by his Holy Spirit inspireth faith into our hearts. For in the gospel the Lord saith : “ No man cometh to me unless my Father draws him ” (John vi. 44). And again : “ Flesh and blood,” saith the Lord to Peter, confessing Christ in true faith, “ hath not revealed this to thee, but my Father which is in heaven (Matt. xvi. 17). Whereunto the Apostle Paul alludeth when he saith : “ We are not able of ourselves, but all our ability is of God ” (2 Cor. iii. 5). Faith therefore is poured into our hearts by God, who is the well-spring and cause of all goodness. And yet we have to consider here, that God, in giving and inspiring faith, doth not use his absolute power, or miracles, in working ; but a certain ordinary means agreeable to man’s capacity : although he can indeed give faith without those means, to whom, when, and how it pleaseth him. But we read, that the Lord hath used this ordinary means even from the first creation of all things. Whom he meaneth to bestow knowledge and faith on, to them he sendeth teachers, by the word of God to preach true faith unto them. God himself alone, by sending his Holy Spirit into the hearts and minds of men, doth open our hearts, persuade our minds, and cause us with all our heart to believe.

BULLINGER, 1524-1575.

JUNE 22.

FAITH—GENERAL AND SPECIAL.

"That Christ may dwell in your hearts by faith."—EPH. iii. 17.

We must believe Christ, we must know that Our Saviour is come into this world to save sinners: therefore he is called Jesus, because "he shall save his people from their sins," as the angel of God himself witnesseth. And this faith must not be only a general faith, but it must be a special faith. For the devil himself hath a general faith: he believeth that Christ is come into this world, and hath made a reconciliation between God and man; he knoweth that there shall be remission of our sins, but he believeth not that he shall have part of it: that his wickedness shall be forgiven unto him, this he believeth not; he hath but a general faith. But I say that every one of us must have a special faith; I must believe for myself that his blood was shed for me; I must believe that when Christ saith, "Come to me, all ye that labour and are heavy laden, and I will ease you;" here I must believe that Christ calleth me unto him, that I should come and receive everlasting life at his hands. With such a special faith I do apply his passion unto me. In that prayer that Our Saviour made when he was going to his death: "I pray not for them alone," saith he, "but for them also which shall believe in me through their preaching, that they all may be one, as thou, Father, art in me and I in thee, and that they also may be one in us;" so that Christ prayeth for us as well as for his apostles, if we believe in him; and so Christ's prayer and our belief bringing the salve unto our souls. Therefore I ought to believe, and so through faith apply Christ's merits unto me: for God requireth a special faith of every one of us as well as he did of David, when the prophet Nathan came unto him and said, "The Lord hath taken away thy wickedness;" which words of the prophet David believed, and so according to his belief it happened unto him. So also he requireth of us too, that we should believe in him; for like as David was remedied through his faith in God, so shall we be remedied also, if we believe as he did.

LATIMER, BP. AND M., 1555.

JUNE 23.

DEAD AND LIVING FAITH.

“Faith, if it hath not works, is dead, being alone.”—JAS. ii. 17.

Of the pure christian faith, he that hath this faith converteth from his sin, repenteth him, that he like the prodigal son vainly consumed his will, reason, wits, and other goods, which he received of the mere benefit of his heavenly Father, to his said Father's displeasure, and applieth himself wholly to please him again, and trusteth assuredly, that for Christ's sake he will and doth remit his sin, taketh him to his mercy, and maketh him his own son and his own heir; and he hath also the very christian hope, that after this life he shall reign ever with Christ in his kingdom. For St. Paul saith, “If children, then heirs of God, and joint-heirs with Christ (Rom. viii.). As for the other faith, that the good shall arise unto glory, and the evil unto pain; or that those which “persevere in God's precepts and laws, as long as they so do, they be the right inheritors of his kingdom,” this is not the commendation of a christian man's faith, but a most certain proposition, which also the devils believe most certainly, and yet they shall never have their sins forgiven by this faith, nor be inheritors of God's kingdom; because they lack the very christian faith, not trusting to the goodness and mercy of God for their own offences; but they hate God, envy his glory, and be utterly in desperation. For the more large declaration of the pure christian faith, it is to be considered, that there is a general faith, which all that be christian, as well good as evil, have: as, to believe that God is, that He is the Maker and Creator of all things and that Christ is the Saviour and Redeemer of the world, and for his sake all penitent sinners have remission of their sins; and that there shall be a general resurrection at the end of this mortal world, at the which Christ shall judge all the good to joy without end, and the evil to pain without end. And all these things even the devils also believe and tremble. But they have not the right christian faith, that their own sins by Christ's redemption be pardoned and forgiven, that themselves by Christ be delivered from God's wrath, and be made his beloved children and heirs of his kingdom to come.

CRANMER, ABP. AND M., 1556.

JUNE 24.

FAITH—LIVING AND DEAD.

"I live by the faith of the Son of God."—GAL. ii. 20.

There is a certain general faith, and there is a dead faith. The *general* faith is that which crediteth the word of God; that is, which believeth all those things to be true that are contained in the scriptures concerning God, his incomprehensibleness, power, righteousness, wisdom, mercy, towards the faithful and godly, and most earnest severity toward the unbelieving and ungodly, and likewise all other things taught in the scriptures. But the *true* faith goeth farther, as I shall shew by and by. For thus far not only ungodly men, but also the very devils, do believe; and therefore neither are they indeed faithful, nor are so called. But the true faith, as it nothing doubteth that all things taught in the word of God are most certainly true, so doth it also embrace the promises made concerning the mercy of God the Father, and the forgiveness of sins to the faithful through Jesus Christ; which promises are properly called the gospel, which faith whosoever have, they do not only fear God as the most Mighty Lord of all, and the most righteous Judge (which we already said that the most part of the ungodly and the devils themselves do), but also they love him as their most bountiful and merciful Father; whom as they travail in all things to please (as becometh obedient children) with godly endeavours and works, which are called the fruits of faith, so have they a good and sure hope of obtaining pardon through Christ, when, as men, they swerve from his will. For they know that Christ (whom they trust upon) appeasing the wrath of his Father, their sins shall never be imputed any more unto them, than if the same had never been committed. And though themselves have not satisfied the law, and their duty towards God and men, yet believe they that Christ, with his most full observing of the law, hath abundantly satisfied for them.

NOWELL, DEAN, 1560.

JUNE 25.

FAITH AND ITS FRUITS.

"Faith which worketh by love."—GAL. v. 6.

We, first of all, lay a sure foundation which is faith, whereof come forth and as out of a fountain issue all good works. When we have once laid this foundation, we teach all kind of good works, and what be the offices and duties of all men, every man in his calling. For God doth justify us through faith in Christ, for this cause, that we, being justified, may live alway righteously, and defend and maintain stedfastly innocency of life. To this true faith in Christ we give all those things that the scripture attributeth unto it. This faith justifieth us. By this faith are we adopted and purchased into the sons of God. By this faith we receive remission of sins. This faith bringeth peace to the conscience. This faith receiveth everlasting life. This faith fulfilleth the law. For it layeth hand on the true and only doer or fulfiller of the law, and challengeth him to be her own. It layeth hand also on the Spirit of Christ with his gifts, without whom the law cannot be fulfilled or accomplished. This faith is the glorious and excellent work of God. Without this faith no man can please God. This faith is the only mean or instrument whereby, even from the beginning of the world, all holy men were justified and made acceptable to God; whereby also they wrought very great and wonderful things; again, whereby they laid hand on and did receive the promise of God. This alone faith is righteousness before God; yea, this alone obtaineth the kingdom of heaven. This faith is the victory of the godly, wherewith they overcome the world. This faith in the evangelical history Christ doth very highly commend, where he saith, "Thy faith hath saved thee," &c. (Luke vii. 50). We teach no dead, vain, and unfruitful faith; but that very same faith which the prophets taught, which Christ so highly commended, which the apostles preached. St. Ambrose saith, "He fulfilleth the law that believeth in Christ."

BECON, S.T.P., 1538-1567.

JUNE 26.

FAITH EVIDENCED BY LOVE.

"Though I have all faith so that I could remove mountains, and have not charity, I am nothing."—1 COR. xiii. 2.

We are bound to walk in good works ; for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him : but you must be sure to what end you must work ; you must know how to esteem your good works. As if I fast and give alms, and think to be saved by it, I thrust Christ out of his seat : what am I the better when I do so ? But I will tell you how ye shall do them. First, consider with yourselves how God hath delivered you out of the hands of the devil. Now to shew yourselves thankful, and in consideration that he commandeth you to do good works, ye must do them ; and therefore we wrestle with sin. When the devil tempteth me, or in any wise moveth me to wickedness, then I must withstand, disallow, and reprove it ; and when he hath gotten at any time the victory, we must rise again, and be more wary afterward. And when I feel myself feeble and weak, what shall I do ? Marry, call upon God ; for he hath promised that he will help. There was never man yet, nor never shall, but he either hath or shall find ease and comfort at God's hand, if he call upon him with a faithful heart. These are good works, when every one doth his calling, as God hath appointed him to do : but they must be done to that end, to shew ourselves thankful ; and therefore they are called in scripture sacrifices of thanksgiving : not to win heaven withal ; for if I should do so I should deny Christ my Saviour, despise and tread him under my feet. For to what purpose suffered he, when I shall with my good works merit heaven ? I pray you, note this : we must first be made good, before we can do good ; we must first be made just, before our works please God ; for when we are justified by faith in Christ, and are made good by him, then cometh our duty ; that is to do good works, to make a declaration of our thankfulness. The Almighty God, whose kingdom is everlasting, give us grace to do well.

LATIMER, BP. AND M., 1555.

JUNE 27.

FAITH EVIDENCED BY OBEDIENCE.

"Shew me thy faith without thy works, and I will shew thee my faith by my works."—JAMES ii. 18.

Abraham, when he was bidden to leave his country and kinsfolk, and go into that place that God would shew him, might have many reasons to stay him : as that he could not tell how to live when he came there, that he should want the comfort of his friends, live amongst strangers, and those that would rather hurt him than help him : yet none of these could stay him, but he would follow whither the Lord would lead. God bade him sacrifice his son Isaac, having no issue, and yet promised him that "in his seed all nations should be blessed." Abraham could not tell how these two should stand together, both to kill his son, and have issue of him : yet he doubted not in faith but, rather than his promise should not be true, God would raise him from death, to beget and raise up seed after him. When Isaac, going to be sacrificed, asked his father where the sacrifice was that should be killed (for he had the wood on his back and the fire in his hand), Abraham, not doubting, though not knowing how, where, or when it should be done, said, "God will provide himself a sacrifice, my son ;" and proceeded to sacrifice his son, until the angel stayed him, and shewed him a ram in the bushes, which he should offer unto the Lord, instead of his son. The Apostles, when our Saviour Jesus Christ sent them out to preach without bag, or wallet, money, or staff, made no question how they should live, or defend themselves against so many enemies, or how they should teach others, that never went to school themselves to learn ; but obeying his commandment, and believing his promise, went forth boldly, and did their message diligently, and God blessed their doings wonderfully. When they came again unto him, and told him how well they had sped, he asked them whether they wanted anything by the way, while they were in his service : and they said, Nay. Thus good men will not be withdrawn from serving their God, though many worldly reasons might withdraw them.

JUNE 28

FAITH EVIDENCED BY WORKS.

"Faith, if it hath not works, is dead, being alone."—JAMES ii. 17.

Christ made not much ado in setting out himself with great words, but he shewed himself to be Christ indeed, for he did such miracles which no man else could do but only he which was both very God and man ; I would wish of God that we would do so too ; that when we be asked a question, whether we be Christians, whether we have the gospel, the true word of God, or not ? I would wish, I say, that we could shew our faith by our works and godly conversation, like as he shewed himself to be Christ by his acts and deeds. But, I tell you, we be far otherwise ; our acts and deeds disagree far from our profession. For we are wicked ; we care not for God's laws, nor his words ; we profess with our mouth that we be the haters of sins but our conversation sheweth that we love sin, that we follow the same, that we have a delight in it. So it appeareth that our words and deeds agree not ; we have God's holy word in our mouth, but we follow the will and pleasure of the devil, in our outward conversation and living. But Christ, he did not so ; for he shewed himself by his outward works and conversation, that he was very Christ, the Saviour of the world. So we should do too ; we should live so uprightly, so godly, that every one might know us by our outward conversation to be very Christians. We should so hate and abhor sins, that no man justly might or could disallow our doings. But what manner of works doth Christ, whereby he sheweth himself to be the very Messias and Saviour of the world ? Answer : He healeth all manner of diseased folks, the blind, the lame, the lepers, and all others which would come unto him, and desire help at his hands. And finally he preached the gospel, this joyful tidings, unto the poor ; unto them Christ preached the gospel. But I pray you, how chanced it, that he saith, "The poor receive the gospel" ? Answer : Because the most part of the rich men in this world despise and contemn the gospel.

LATIMER, BP. AND M., 1555.

JUNE 29.

FAITH WORKING BY LOVE.

"By the grace of God I am what I am."—1 COR. xv. 10.

Uncorrupted believers follow the Lamb, wheresoever he be come. They go after Christ, that believeth his word, do fashion their lives unto it, like as they follow antichrist, that fashion their works to his doctrine. They walk in his steps, they forsake themselves with him, that bear the cross of persecution with him, or that suffered death for the truth with him. Only is it faith effectually working by love, that the Lord requireth of us. Christ's innocency is reckoned for a whole and perfect righteousness unto them that believe in him. And therefore it followeth also, these faithful believers (saith St. John) were redeemed from men, being the first fruits to God and to the Lamb. By none other were they redeemed than by Christ : for of all the elect number He is the only righteousness, wisdom, holiness, and redemption. From the corrupt, blind, and froward multitude hath he called them, taken them, and cleared them ; and of deformed sinners hath he made them fair, of vile pure, of wretched glorious, of blind perfectly seeing, of liars true sayers, of obstinate gentle, of ill good, and of unfruitful profitable. For he it is that taketh away the stony heart, and giveth a soft heart for it, so making us Abraham's children. Thus are we redeemed from men, when we are taken by his goodness from such corrupt usages as man's nature is inclined to. And for none other purpose but to be the first-fruits unto God, as were the altar offerings in the old law in the hands of the high priests. Forasmuch as the number are but a few, or a certain taken out from the universal multitude, and are the portion of the Lord (as were the said offerings,) pertaining unto Christ the only Bishop of our souls ; they are his first-fruits : yea, and his own very mystical members, and all but one offering unto God the Father by him. For he is the only Lamb that died for them, his own body being the only oblation and sacrifice.

BALE, BP., 1553.

JUNE 30.

FAITH'S EVIDENCES.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—GAL. v. 22, 23.

The true faith bringeth with it naturally a steadfast purpose to live from henceforth according unto all the commandments of God. Christ also exhorteth every man rightly to exercise and well to use the gifts of God. Hereof bringeth He in a parable: "A certain man, taking a journey into a strange country, called his servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to the third one, etc." Upon the same doth the Lord appoint the faithful servant his reward, and punisheth the sluggish and evil servant. The righteousness of faith comprehendeth the fear of God, love of thy neighbour, patience, and all virtue. Of this fear it is written: "The fear of God is a fountain of life, to avoid the snares of death." Neighbourly love doth first and principally require, that we friendly and unfeignedly, for God's sake, forgive all them that ever have offended us; and again to undertake, as much as lieth in us, to reconcile all our enemies. Then doth charity require to give alms, to comfort the heavy-hearted, and to practise all works of mercy: and look, who hath done thee good in thy sickness, it is requisite that thou give them thanks. Among benefits this is not the least, when one moveth and exhorteth another to keep himself from all filthiness. As for bodily things, the sick should dispatch them with few words; but such as concern our honesty, the fear of God, safeguard in Him, and the homage which is due unto Him, that ought to be done with more deliberation. For look, what one speaketh at the point of death, the same goeth deeper to the heart of such as hear it; partly, because it cannot be thought that a man on his death-bed, being in greatest trouble, will use hypocrisy, or dissemble, partly for that when the soul beginneth to be discharged of the body, it oftentimes showeth some token of the freedom and joy with the which it shall, even now forthwith, be perfectly endowed.

COVERDALE, BP., 1551.

JULY 1.

FAITH IN CHRIST'S MERITS.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

ACTS xvi. 31.

But if any of you will ask now, How shall I come by my salvation? How shall I get everlasting life? I answer: If you believe with an unfeigned heart that Jesus Christ, the Son of God, came into the world, and took upon him our flesh of the Virgin Mary; and suffered under Pontius Pilate, in the city of Jerusalem, the most painful death and passion upon the cross; and was hanged between two thieves, for our sins' sake: for in him was no sin, "neither," as the prophet Isaiah saith, "was there found in his mouth any guile or deceit." For he was a Lamb undefiled, and therefore suffered not for his own sake, but for our sake; and with his suffering hath taken away all our sins and wickedness, and hath made us, which were the children of the devil, the children of God; fulfilling the law for us to the uttermost, giving us freely as a gift his fulfilling to be ours, so that we are now fulfillers of the law by his fulfilling: so that the law may not condemn us, for he hath fulfilled it, that we, believing in him, are fulfillers of the law, and just before the face of God. For Christ with his passion hath deserved, that all that believe in him shall be saved, not through their own good works, but through his passion. Here thou seest whereupon hangeth thy salvation, namely, believing in the Son of God, which hath prepared and gotten heaven for all those that believe in him, and live uprightly according to his word. For we must do good works, and God requireth them of us, but yet we may not put our trust in them, nor think to get to heaven with the same; for our works are wicked and evil, and the best of them be imperfect. Wherefore we must be justified, not through our good works, but through the passion of Christ; and so live by a free justification and righteousness in Christ Jesus.

LATIMER, BP. AND M., 1555.

JULY 2.

FAITH BEFORE SACRAMENTS.

"Ye are all one in Christ Jesus."—GAL. iii. 28.

If no man may eat the flesh of Christ, but only in the sacrament, then all christian children, and all others whosoever that depart this life without receiving the sacrament, must needs be damned, and die the children of God's anger. For Christ's words be plain and general: "Unless ye eat the flesh of the Son of man ye shall have no life in you." Whereunto we may add this minor: Christian children receive not the sacrament and therefore "eat not the flesh of the Son of man." Hereof it must needs follow that christian children have no life in them but are the children of damnation. This is the conclusion of M. Harding's doctrine. But *our* doctrine, grounded upon God's holy word, is this, that as certainly as Christ gave his body upon the cross, so certainly he giveth now the self-same body unto the faithful; and that not only in the ministration of the sacrament, but also at all times, whensoever we be able to say with St. Paul: "I think I know nothing but Jesus Christ, and the same Christ crucified upon the cross." Touching the fathers of the old law, St. Augustine saith that Abraham, Moses, Aaron, and others received the body of Christ truly and effectually, long time before that Christ either had received flesh of the blessed virgin, or had ordained the sacrament; and that even the self-same body that is received now of the faithful. To be short, of christian children, and other faithful that never received the sacrament, he writeth thus: No man may in any wise doubt, but that every faithful man is then made partaker of the body and blood of Christ, when in baptism he is made a member of Christ; and that he is not without the fellowship of that bread and that cup, although before he eat of that bread, and drink of that cup, he depart this world, being in the unity of Christ's body.

JEWEL, BP., 1560.

JULY 3.

FAITH PREFERRED TO SACRAMENTS.

"The faith of Jesus."—REV. xiv. 12.

When Christ spake these words : " My flesh is verily meat, and my blood is verily drink," he spake nothing of the sacrament ; for it was not institute until his last Supper, and these words were spoken to the Jews long before ; and meant them not of the carnal eating or drinking of his body or blood, but of the spiritual eating, which is done by faith, and not with tooth or belly. Whereof St. Austin saith, upon his Gospel of John, " Why preparest thou either tooth or belly ? Believe, and thou hast eaten him." So that Christ's words must here be understood spiritually ; and that he calleth his flesh very meat, because, that as meat, by the eating of it and digesting it into our body, doth strengthen these corruptible members, so likewise doth Christ's flesh, by the believing that it taketh our sin upon itself, and suffered the death to deliver us and strengthen our immortal soul. And likewise, as drink when it is drunken doth comfort and quicken our frail nature, so likewise doth Christ's blood, by the drinking of it into the bowels of our soul, that is by the believing and remembering that it is shed for our sins, comfort and quicken our soul unto everlasting life. And this is the eating and drinking that he speaketh of in that place. And that it is so, you may perceive by the text following, which saith : " He that eateth my body and drinketh my blood dwelleth in me and I in him ;" which is not possible to be understood of the sacrament. For it is false to say, that he that eateth the sacrament of his body, and drinketh the sacrament of his blood, dwelleth in Christ and Christ in him ; for some man receiveth it unto his condemnation. This spiritual eating is necessary for all that shall be saved : for there is no man that cometh to God without this eating of Christ, that is believing in him.

FRITH, M., 1533.

JULY 4

FAITH AND SIN CANNOT STAND TOGETHER.

"All have sinned, and come short of the glory of God."—ROM. iii. 23.

He that hath faith cannot sin, and therefore cannot be deceived with damnable errors. For by this faith we be born of God. Now ¹he that is born of God cannot sin, for his seed dwelleth in him, and he cannot therefore sin, because he is born of God" (1 John iii.): which seed is the Holy Ghost that keepeth a man's heart from consenting unto sin. And therefore it is a false conclusion, how that a man may have a right faith joined with all kinds of abomination and sin. And yet every member of Christ's congregation is a sinner, and sinneth daily; some more, and some less. For it is written (1 John i.), "If we say we have no sin, we deceive ourselves, and the truth is not in us." And again, "If we say we have not sinned, we make him a liar, and his word is not in us." And Paul saith (Rom. vii.), "That good which I would, that do I not; but that evil which I would not, that I do. So that it is not I that do it (saith he), but sin that dwelleth in me." Thus are we sinners, and no sinners: no sinners, if thou look unto the profession of our hearts toward the law of God; on our repentance and sorrow that we have, both because we have sinned, and also because we be yet full of sin still; and unto the promises of mercy in our Saviour Christ; and unto our faith. Sinners are we, if thou look unto the frailty of our flesh, which is as the weakness of one that is newly recovered out of a great disease, by the reason whereof, when occasions be great, we fall into horrible deeds, and the fruit of the sin which remaineth in our members breaketh out. Notwithstanding yet the Spirit leaveth us not, but rebuketh us, and bringeth us home again unto our profession: so that we never cast off the yoke of God from our necks, neither yield up ourselves unto sin, for to serve it, but fight afresh, and begin a new battle.

TYNDALE, M., 1536.

JULY 5.

FAITH, JUSTIFYING.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—ROM. v. 1.

Only by faith are we accounted righteous before God. Partakers of the profit and sweetness of this doctrine are not they which be altogether ignorant of this mystery. Nor they who know the same, but apply it not to their own souls and consciences, but altogether despise the same; as did Pilate, in condemning Christ; Herod, in killing James; Agrippa, in not defending Paul; the Jews in persecuting the Apostles; and do the devils, and many ungodly persons, tyrants, false christians, and apostates. — Nor they which teach not a sure confidence in Jesus Christ, but an historical knowledge of him, as do the papists. — Nor do they which hold that all and every man is to remain doubtful whether he shall be saved or no; as do the same papists. — Nor they which teach that man is justified, either by works without faith, as did the false apostles in Asia, or by faith and works, or neither by faith nor works, as they which condemn both faith in Christ Jesus and good works too, hoping yet to be saved, as the carnally secure worldlings. — Neither shall they be partakers of the sweetness of this truth, which say, that for Christians to trust only by Christ's passion, or by faith only to be saved, is a breach of the first commandment. — Nor they finally which maintain how the truly righteous apprehend not Christ by faith, but have him and his righteousness essentially and inherent within them. The proof from God's word, "Only believe" (Mark v. 36). "All that believe in Christ shall receive remission of sins" (Acts x. 43). "From all things from which ye could not be justified by the law of Moses, by Christ every one that believeth is justified" (Acts xiii. 39). "The gospel is the power of God unto salvation to every one that believeth" (Rom. i. 16). "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

TH. ROGERS, A.M., 1576-1615.

JULY 6.

FAITH JUSTIFYING.

"The just shall live by faith."—ROM. i. 17.

Now is the Spirit none otherwise given, than by faith only, in that we believe the promises of God, without wavering, how that God is true, and will fulfil all his good promises towards us for Christ's blood's sake, as it is plain. "I am not ashamed," saith Paul, "of Christ's glad tidings, for it is the power of God unto salvation to as many as believe." For at once and together, even as we believe the glad tidings preached to us, the Holy Ghost entereth into our hearts, and looseth the bonds of the devil, which before possessed our hearts in captivity, and held them, that we could have no lust to the will of God in the law ; and as the Spirit cometh by faith only, even so faith cometh by hearing the word, or glad tidings, of God, when Christ is preached, how that he is God's Son and man also, dead and risen again for our sakes. All our justifying then cometh of faith, and faith and the Spirit come of God, and not of us. When we say, faith bringeth the Spirit, it is not to be understood that faith deserveth the Spirit, or that the Spirit is not present in us before faith ; for the Spirit is ever in us, and faith is the gift and working of the Spirit : but through preaching the Spirit beginneth to work in us. And as by preaching the law he worketh the fear of God ; so by preaching the glad tidings he worketh faith. And now when we believe, and are come under the covenant of God, then are we sure of the Spirit by the promise of God, and then the Spirit accompanieth faith inseparably, and we begin to feel his working. And so faith certifieth us of the Spirit, and also bringeth the Spirit with her, unto the working of all other gifts of grace, and to the working out of the rest of our salvation, until we have altogether overcome sin, death, hell, and Satan, and are come unto the everlasting life of glory. And for this cause we say, Faith bringeth the Spirit. Hereof cometh it, that faith only justifieth, maketh righteous, and fulfilleth the law.

TYNDALE, M., 1536.

JULY 7.

CONFLICT OF FAITH.

"Who is he that will harm you, if ye be followers of that which is good?"—1 PET. iii. 13.

God will never destroy any that is not his enemy : but none is his enemy that would be his friend ; that is, that would amend, and do desire to do his will. Whensoever therefore thou dost see in thyself a will consenting to God's will and lusting to do it, never think that the plague poured out upon thee is to thy destruction, but to thy correction and weal. If we ought to be patient when any man doth wrong us, much more then when God doth deal roughly with us, in that he cannot wrong us. God is patient : he then that is patient is common with God, or rather hath communion with God in this virtue : whereby it followeth that the patient man cannot perish, inasmuch as none having any communion with God can perish. This is the treasure of godly men, which the world is very ignorant of, namely, that all evil, spiritual and corporal, happen to the good and weal of God's elect : item, that God is then nearest when he seemeth to be farthest ; also then he is most merciful and a sweet Saviour, when he seemeth to be most wroth and to destroy ; moreover, that we then have eternal righteousness, which we look for by hope as a most certain profession, when we feel terror of sin and death. Item, then we are lords of all things when we be most wanting, as "having nothing, and yet possessing all things." As Moses, lifting up his hands, the Israelites prevailed against the Amalekites, even so our souls lifting up their hands to God, in earnest prayer, we shall prevail against our enemies : but, as it was needful for Moses to have his arms under-propped, so have we need of perseverance. Now perseverance is the true and proper daughter of faith ; which faith is not without confession, as David and Paul doth witness, when they say that they "believed and therefore did they speak," making speaking the demonstration of believing.

BRADFORD, M., 1555.

JULY 8.

THE HOLY GHOST THE COMFORTER.

"He shall give you another Comforter that he may abide with you for ever."—JOHN xiv. 16.

He comforteth his disciples and all his elect in this world ; as if he would say : " Be not afraid, neither sorrowful, by reason of my departing. Albeit I now die, and go corporally from you unto the Father, yet will I always have a fatherly love, faithfulness, and care for you ; neither will I leave you friendless, as those that are utterly destitute of all help and consolation. I will pray unto the Father, so that He shall send you another to succour and comfort you. While I have been with you myself, I have instructed and taught you in all things that were necessary for your welfare. Unto all such works as are acceptable unto my Father, have I exhorted you. Unto all good things have I moved you ; from all evil have I defended you ; in all trouble and adversity have I comforted you. I have been your teacher, your exhorter, your attorney, your advocate and mediator ; so that ye have lacked nothing, neither hath any man hurt you. Seeing now I have hitherto never failed you, I will also from henceforth not forsake you, but pray unto my Father, who shall send unto you the Holy Ghost. The same shall perfectly bring to your remembrance, and be your teacher in all that I have shewed you ; He shall exhort and admonish you, aid, succour, and comfort you ; so that ye shall not be without consolation. He shall be your tutor and defender ; neither shall he be with you only for a time, as I have been, but even in your hearts shall he dwell with you, and never depart from you. Of this helper, comforter, teacher and tutor shall ye also have need ; for great trouble and persecution shall the world move against you. To overcome the same, is your flesh too feeble ; therefore will I send you down from heaven a power, whereby in all adversity ye may be able to stand fast and to have the victory." O the unspeakable love of our Lord Jesu Christ, who taketh such diligent care for us, and endueth us with his own Holy Spirit.

COVERDALE, BP., 1551.

JULY 9.

SANCTIFICATION—HOW WE ARE SANCTIFIED.

“For their sakes I sanctify myself, that they also might be sanctified through the truth.”—JOHN xvii. 19.

Christ is not only holy himself, but maketh holy others also. This sanctification is none other but a true knowledge of God by the gospel, that teacheth us how unclean we are by the sin of Adam, and how that we are cleansed by Christ ; for whose sake the Father of heaven doth not only remit the sins wrought willingly against the word of God, but also the imperfection and natural concupiscence which remaineth in every man, as long as the nature of man is mortal. How the Father doth sanctify his people, the prayer of Christ sheweth (John xvii.). “Sanctify them by thy word ;” purge their heart, teach them, hallow them, make them apt for thy kingdom. Wherewith? With thy word, which is everlasting verity. The means to sanctify is the word of God, the Holy Ghost, and faith that receiveth the word of our redemption. So doth Peter say (Acts xv.), “Our hearts are purged by faith.” Here is the cause expressed, whereby we accept our sanctification ; by faith, saith St. Peter. St. Paul, 1 Cor. vi., sheweth for whose sake, and wherefore we are sanctified : “You are washed, you are sanctified, you are justified by the name of Jesus Christ, and the Spirit of our God ;” for the merits of Jesus Christ, by the operation of the Holy Ghost. This is always to be marked. That when Christ had prayed his Father to sanctify his Church by his word, and by his Holy Spirit, and desired him to preserve them from ill for his mercy’s sake, he added the price, the merits, and just deserving of God’s graces, and said, “I sanctify myself for them, because they may be sanctified by the truth.” He sanctified himself for the Church, when he died for the detestable uncleanness and filthiness thereof, more stinking and filthy than ever was the abhorred and leprous body of Lazarus. What a consolation is this for every troubled conscience to understand !

HOOPER, BP. AND M., 1555.

JULY 10.

HOLINESS.

"Holiness, without which no man shall see the Lord."—HEB. xii. 14.

The gospel is a new doctrine to the "old man;" it is "new wine," and therefore cannot be "put in old bottles" without more great hurt than good to "the bottles." If we will talk with the Lord, we must "put off our shoes" and carnal affections: if we will hear the voice of the Lord, we must "wash our garments," and be holy: if we will be Christ's disciples we must "deny ourselves, take up our cross and follow Christ." Ye "cannot serve two masters:" if we seek Christ's kingdom, we must also seek for "the righteousness thereof." To the petition of, "Let thy kingdom come," we must join "thy will be done," done, done "on earth as it is in heaven." If we will "not be doers of the word but hearers of it only, we sore deceive ourselves." If we hear the gospel and love it not, we declare ourselves to be but fools and "builders upon the sand." The Lord's Spirit hateth feigning; deceitfulness the Lord abhorreth. If we come to him, we must beware we come not to him "with a double heart;" for then it may chance that God will answer us according to the block which is in our heart, and so we shall deceive ourselves and others. To faith see that we couple "a good conscience," lest we "make a shipwreck." To the Lord we must come, "with fear and reverence." If we will be gospellers, we must be Christ's: if we "be Christ's, we must crucify our flesh, with the lusts and concupiscences thereof." If we will be under grace, sin must not bear rule in us. We may not come to the Lord, and "draw nigh to him with our lips, and leave our hearts elsewhere;" lest the Lord's wrath wax hot, and he take from us the good remaining. In no case can the kingdom of Christ approach to them that repent not. Therefore, my dearly beloved, let us repent and be heartily sorry that we have so carnally, so hypocritically, so covetously, so vain-gloriously professed the gospel.

BRADFORD, M., 1555.

JULY 11.

SANCTIFICATION.

"Acceptable, being sanctified by the Holy Ghost."—ROM. xv. 16.

Christ by his glorious resurrection hath given us power through the Holy Ghost, to shake off the miserable yoke of dead works, and the bondage of wicked and ungodly conversation, and to garnish ourselves with all kinds of godly virtues; so that from thenceforth we should walk in a new life, and pass over the time of this our pilgrimage in holiness, righteousness, and truth, doing alway that which is acceptable before the majesty of the Lord our God, as St. Paul saith: "We are buried together with Christ through baptism into death, that as Christ was raised up from the dead through the glory of his Father, so likewise we should walk in a new life (Rom. vi.). Again, "If ye be risen again together with Christ, seek for those things which are above, where Christ is sitting on the right hand of God. Be careful about heavenly, and not earthly things. For ye are dead, and your life is hid in Christ with God. Whensoever Christ your life shall appear, then shall ye also appear with him in glory. Mortify therefore your earthly members," &c. (Col. iii.). Once again he saith: "If one died for all, then were all dead; and he died for all, that they which live should no more from henceforth live to themselves, but to him which died for them and rose again" (2 Cor. v.). By Christ's ascension is the gift of the Holy Ghost. For Christ himself saith, "If I go not away, the Comforter shall not come unto you. But if I go my way, I will send him unto you" (John xvi.). By this Comforter he understandeth the Holy Ghost, which comforteth and maketh strong with godly puissance, yea, and leadeth into all truth, the hearts of so many as he inhabiteth. What an inestimable treasure the gift of the Holy Ghost, no man knoweth but he that is endued with wisdom from above. Whence come all these backsliders from God and his word, but only of the lack of the Holy Ghost? Is this a small gift to have the Holy Ghost given unto us to dwell within our breasts?

BECON, S.T.P., 1538-1567.

JULY 12.

SANCTIFICATION BY THE HOLY GHOST.

"Ye are sanctified."—1 Cor. vi. 11.

We must diligently search out what the effect and what the power of the Holy Ghost is. The power of the Almighty and everlasting God is unspeakable; therefore no man can fully declare what the power of the Holy Ghost is: yet somewhat I will say, making those things manifest which he worketh chiefly in men. For otherwise the Father by the Spirit worketh all things: by him he createth, sustaineth, moveth, giveth life, strengtheneth and preserveth all things; by the selfsame he regenerateth his faithful people, sanctifieth and endueth them with divers kinds of graces. First he is called the Holy Spirit of God, because all creatures, as many as are sanctified, are sanctified by him. The heavenly Father sanctifieth with his grace, but through the blood of his beloved Son; and sanctification is derived unto us and sealed by the Spirit. Therefore the holy Trinity, being one God, doth sanctify us. It is a wicked thing therefore to attribute sanctification to strange and foreign things: it is a wicked thing to translate purification and justification from the Creator unto the creature. Moreover he is called holy, to make a difference of him from other spirits. For we read in the Scriptures that there was and is a spirit of the world, a spirit of infirmity, a spirit of uncleanness, and a spirit of pride. From all these the Holy Ghost is separated, which inspireth into us the contempt of this world; which openeth unto us the Scriptures, and confirmeth us in truth; which purifieth our hearts, and maketh our minds chaste, and so preserveth them: finally, which maketh us lowly and gentle, and driveth away from us all maliciousness.

BULLINGER, 1524-1575.

JULY 13.

SANCTIFICATION.

"A vessel unto honour, sanctified, and meet for the Master's use."

2 TIM. II. 21.

This inward sealing of the conscience, which is the second sort of sealing, is where God poureth his love so plentifully into our hearts by the Holy Ghost which is given us, that he "beareth witness to our spirit that we be the children of God," and stirreth up our minds to call him, "Father, Father :—" we have a taste and feeling that God hath chosen and sealed us for his people with the Holy Ghost promised, as St. Paul saith. This is a sure token to a faithful heart, that he is the child of God, and God his Father : and of this he takes so great comfort, that in what trouble soever he fall, he knoweth that God doeth it not of hate, but of love ; trieth his faith, that other may know the same, how earnestly he loveth his God ; and that nothing can be so strong to pull him out of his God's hands—not for his own strength, but that God which holdeth him is stronger than all. Of such as were thus sealed, St. John in his Revelation speaketh, when he saith, that of every tribe there were twelve thousand sealed ; and St. Paul teacheth Timothy, that this groundwork stand strong, having this seal, "The Lord knoweth who be his." For as noblemen and princes bear a love to their servants, and for a witness of the same will give their outward cognizance, badge, and livery, whereby they may be known from others, and stirreth up their minds to love him again by such tokens : so God will both by his Spirit pour his love into our hearts, and let us see the care that he taketh for us ; and will also by outward sacraments, as badges, mark us for his people, and by the same seal us surely to himself, and stir us up to love him again, and look diligently to our duty. If earthly lords and princes will so safely defend their servants, let them not doubt but God, that is Lord of Lords, will defend his people from all dangers and wrongs, be they never so many and so great, if they would earnestly in faith call upon him, in the day of their trouble.

PILKINGTON, BP., 1560.

JULY 14.

SANCTIFICATION.

"This is the will of God, even your sanctification."—I THESS. iv. 3.

The service which God hath prescribed us is this, "To serve him in holiness and righteousness before him, all the days of our life." Herein is contained whatsoever God commandeth in his law. This is the brief of both the tables. Holiness hath relation to the former table, and righteousness to the latter : in holiness is set forth our duty towards God, in righteousness towards man. We must serve God in holiness in respect of himself : we must serve man in righteousness in respect of God. For that which we do to men, if he command it, we do it unto him. "Inasmuch as ye have done this," saith Christ, "to one of these little ones, ye have done it to me" (Matt. xxv.). Holiness is the end of our election : "He chose us before the foundations of the world, that we might be holy" (Eph. i. 4). Our holiness is a thing that God doth greatly desire : "This is the will of God, even your holiness" (I Thess. iv. 3, 7). Unto holiness we are not only constrained by his commandment, but allured by his example : "Be holy, because I am holy" (I Pet. i. 16). Unto this we are called : "For God did not call us unto uncleanness, but unto holiness." So that unless we esteem vilely of our own election, unless we refuse to satisfy the will, to obey the commandment, to follow the example, and to answer the vocation in which God hath called us, we must be holy. And this our holiness in serving of him must not be smothered in our mind, or concealed in our chamber, but be shewed in open place. As his benefits towards us are more clear than the noon-day, so our confession of him and praise of his name must be openly in the face and eyes of the world, especially in the congregation of his saints. "For whosoever," saith Christ, "is ashamed of me before men, I will be ashamed of him before my Father" (Luke ix. 26).

SANDYS, ABP., 1576.

JULY 15.

HOLINESS.

"*Sanctify yourselves, and be ye holy.*"—LEV. XX. 7.

Let every man possess his vessel in holiness and honour ; for this is the will of God : hereto are ye called. "I am the Lord your God," saith he ; "be sanctified therefore, and be holy, for I am holy." So our Saviour to his disciples : "Be merciful, as your Father also is merciful." Unmercifulness, cruelty, uncleanness, fornication, usury, and such-like, are not of God. They answer not their calling, that commit any manner of sin. "If any man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Lord." It behoveth every man, when he is in secret and alone, to bethink himself whereto God hath called him. The *magistrate* thus : I am called to do justice, to be merciful to the widow, to have pity upon the fatherless : I am the minister of God for the wealth of them that do well, and to take vengeance on him that doth evil. The *minister and preacher* thus : I have charge given me to do the work of an evangelist, to preach the word in season and out of season, to shew the people their offences, and to reprove them with all earnestness, to teach them that they deny all ungodliness, and turn wholly unto God ; "for necessity is laid upon me : and woe is me if I preach not the gospel." The *subject* must thus think with himself : I owe obedience to my sovereign ; I must be subject, not because of wrath only, but also for conscience' sake. If I resist, I resist the ordinance of God, and shall receive to myself damnation. It behoveth all men, when they feel themselves led to any evil purpose, to bethink themselves : Alas ! what mean I ? why should I do it ? This is not the will of God : God hath not called me unto uncleanness, but unto holiness : God is my God : I am his creature, I must serve him with my heart.

JEWEL, BP., 1560.

JULY 16.

WORKS BEFORE JUSTIFICATION SINFUL.

"Without faith it is impossible to please God."—HEB. xi. 6.

Before men do please God, nothing that they can do can please him. But men please not God, being not renewed, and justified by the Spirit. For before men be regenerate, they are not grapes, but thorns; not figs, but thistles; not good, but evil trees; not lively, but dead boughs; not engrafted, but wild olives; not friends, but enemies; not the sons of God, but the children of wrath; which bring forth no good fruit. Hereby the vanity of them is perceived which think, before justification his deeds do please God, such are the Papists, who teach that works done without faith do please God. The unregenerate, not yet justified, having nothing in them to move God to be gracious unto them, and being, as they are, old, not new creatures; enemies, not favourers of godliness; the children of wrath, not of God; sinners, not virtuously bent; infidels, and not believers; of congruity deserve no grace at God's hands. This overthroweth the Popish assertion that "as evil works deserve hell-fire, so eternal happiness is deserved by good works." Whatsoever men do, not yet justified before God, it is sin: for of such persons the best works which they do, even their fasting, praying, almsdeeds, sacrificing unto God, prophesying and working of miracles, even in the name of Christ, yea, all their actions whatsoever are abominable before God. "Wherefore have we fasted and thou seest not? We have punished ourselves, and thou regardest it not" (Isai. lviii. 3). "Did you fast unto me?" (Zech. vii. 5). "They have their reward" (Mat. vi. 5). "Will I eat the flesh of bulls, or drink the blood of goats?" (Ps. l. 13). "Bring me no more oblations in vain; incense is an abomination unto me," &c. (Isai. i. 13). Erred therefore hath the Council of Trent, in pronouncing them accursed which hold that all works of man whatsoever done before his justification are sin.

TH. ROGERS, A.M., 1576-1615.

JULY 17.

GOOD WORKS ANNEXED UNTO FAITH.

"Every tree is known by his own fruit."—LUKE vi. 44.

The lively and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serveth. Without it can no good work be done acceptable and pleasant unto God. "For as a branch cannot bear fruit of itself," saith our Saviour Christ, "except it abide in the vine, so cannot you except you abide in me. I am the vine, and you be the branches : he that abideth in me, and I in him, he bringeth forth much fruit ; for without me you can do nothing." And St. Paul proveth that Enoch had faith, because he pleased God ; "for without faith," saith he, "it is not possible to please God." And again, to the Romans he saith : "Whatsoever work is done without faith, it is sin." Faith giveth life to the soul ; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls. Without faith all that is done of us is but dead before God, although the work seem never so gay and glorious before man. Even as a picture graven or painted is but a dead representation of the thing itself, and is without life, or any manner of moving ; so be the works of all unfaithful persons before God. They do appear to be lively works, and indeed they be but dead, nor availing to the eternal life. They be but shadows and shews of lively and good things, and not good and lively things indeed ; for true faith doth give life to the works, and out of such faith come good works, that be very good works indeed, and without it no work is good before God. As saith St. Augustine : "We must set no good works before faith, nor think that before faith a man may do any good works ; for such works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God. They be as the course of a horse that runneth out of the way, which taketh great labour, but to no purpose.

CRANMER, ABP. AND M., 1556.

JULY 18.

GOOD WORKS EVIDENCE FAITH.

"Be careful to maintain good works."—TIT. iii. 8.

What hope of health can there be where there is unrepentance of a self-will, where there is no fear of God, no love, no confidence in God, nor any knowledge of God? Many and all kinds of good works are to be done: we must apply our minds diligently to the study of good works, yet may we not put the hope of health in our works, but in Christ only. For works, be they never so good, yet are they imperfect, and if God did not accept and approve them for Christ's sake, but judge and examine them according to the rigour, hardness, severity, and sharpness of his law, they should be found very imperfect and sinful. He that giveth not his mind to good works, he believeth not God's word, and it is evident that he believeth not in Christ, and that he loveth not God, or hopeth and believeth truly to have everlasting life. But although true faith be not without good works, and though a man worketh never so much goodness, yet, forasmuch as his flesh boileth continually with evil thoughts and lusts, and fighteth against the Spirit, he fulfilleth not the law perfectly. In the exercise only of fulfilling the law we labour in this life: we only begin the law here, we do not fulfil it: certes the words of St. Paul unto Titus are plain and evident, where he saith, "God saved us, not by our own works, but of his mercy," and he addeth, "By the fountain of regeneration and the renewing of the Holy Ghost:" therefore whatsoever is against the will of God, as evil works, and all sin, ought a Christian man to abhor and eschew, and to work well. Neither may he remain in his old trade and living, but he must put off the old man with the works of darkness, and put out of him the old leaven; yet are we not recounted righteous before God for this newly-begun and imperfect fulfilling of the law, but of mercy, for the deserving and merit of Christ, if we believe in Christ.

BECON, S.T.P., 1538-1567.

JULY 19.

WHAT KIND OF WORKS SPRING OUT OF FAITH.

"If thou wilt enter into life keep the commandments."

MAT. xix. 17.

Our Saviour Christ was asked of a certain great man, "What works shall I do to come to everlasting life?" To whom Jesus answered: "If thou wilt come to the eternal life, keep the commandments." But the prince not satisfied herewith asked farther: "Which commandments?" The Scribes and Pharisees had made so many of their own laws and traditions to bring men to heaven, beside God's commandments, that this man was in doubt whether he should come to heaven by those laws and traditions, or by the laws of God; and therefore he asked Christ which commandments he meant. Whereunto Christ made him a plain answer, rehearsing the commandments of God, saying: "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and mother," and, "Love thy neighbour as thyself." By which words Christ declared that the laws of God be the very way that do lead to eternal life, and not the traditions and laws of men. So that this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the very true works of faith, which lead to the blessed life to come. But the blindness and malice of men, even from the beginning hath ever been ready to fall from God's commandments. As Adam, the first man, having but one commandment, that he should not eat of the fruit forbidden, notwithstanding God's commandment, he gave credit unto the woman, seduced by the subtle persuasion of the serpent, and so followed his own will, and left God's commandment. And ever since that time all his succession hath been so blinded through original sin, that they have been ever ready to decline from God and his law and to invent a new way unto salvation by works of their own device.

CRANMER, ABP. AND M., 1556.

JULY 20.

GOOD WORKS.

"Created in Christ Jesus unto good works."—EPH. ii. 10.

Peradventure thou wilt say unto me, "Shall I then do no good works?" I answer, "Yes." Thou wilt ask me, "Wherefore?" I answer, "Thou must do them, because God hath commanded them." Thou wilt say, "For what intent hath he commanded them?" I answer, "Because thou art living in this world, and must needs have conversation with men, therefore hath God appointed thee what thou shalt do to the profit of thy neighbour and taming of thy flesh." As Paul testifieth (Ephes. ii.), "We are his work, made in Christ Jesus to good works, which works God hath prepared that we should walk in them." These works God would have us do, that the unfaithful might see the godly and virtuous conversation of his faithful, and thereby be compelled to glorify our Father which is in heaven (Matt. v.). And so are they both profitable for thy neighbour, and also a testimony unto thee, by the which men may know that thou art the right son of thy heavenly Father, and a very Christ unto thy neighbour: and even as our heavenly Father gave his Christ unto us, not for any profit that he should have thereby, but only for our profit, likewise thou shouldest do all thy good works, not having respect what commodities thou shalt have of it, but ever attending, through charity, the wealth and profit of thy neighbour. Thou wilt yet object, "Then I see no great profit that I shall have by them." I answer, "What wouldest thou have?" First Christ is given thee freely, and with him hast thou all things. He is thy wisdom, righteousness, hallowing and redemption (1 Cor. i.). By him art thou made inheritor of God, and fellow heir with Christ (Rom. viii.). This is freely given thee with Christ before thou wast born, through the favour and election of God, which election was done before the foundations of the world were cast (Eph. i.). Therefore must thou do thy works with a single eye.

FRITH, M., 1533.

JULY 21.

GOOD WORKS.

"Be careful to maintain good works."—TIT. iii. 8.

Though God accepteth not man for his works, but for his dear Son's sake; yet, that good works, after man his justification, do please God, it is a clear truth everywhere to be read in the holy scripture. For God hath commanded them to be done, and requireth righteousness, not only outward of the body, but also inward of the mind, and hath appointed for the virtuous and godly rewards both in this life, and in the world to come, and to the wicked punishments spiritual, corporal, and of body and soul eternal in the pit of hell (Matt. v. 16, John xv. 12, &c.), and this is believed and acknowledged by the churches. All which man doth is not pleasing unto God, but that only which proceedeth from a true faith in Jesus Christ; so saith God in his word. "They that are in the flesh cannot please God" (Rom. viii. 8). "In Jesus Christ neither circumcision availeth anything, neither uncircumcision; but faith, which worketh by love" (Gal. v. 6). "Unto the pure are all things pure; but unto them that are defiled and unbelieving is nothing pure" (Tit. i. 15). "Without faith it is impossible to please God" (Heb. xi. 6). And although the works of the believing do please God, yet are they not so perfect that they can satisfy the law of God. Therefore even of the regenerate and justified saith our Saviour Christ: "Pray, forgive us our debts" (Matt. vi. 12); "Say, we are unprofitable servants" (Luke xvii. 10). And St. Paul, "We know that the law is spiritual, but I am carnal," &c. (Rom. vii. 14). "We which have the first fruits of the Spirit, even we do sigh in ourselves, &c., and have infirmities" (Rom. viii. 23). "Ye cannot do the same thing that ye would" (Gal. v. 17), which is the faith and confession of the churches. Therefore we mislike and condemn the opinions of the Papists which teach that they are good works, and acceptable before God, which are done without faith.

TH. ROGERS, A.M., 1576-1615.

JULY 22.

EXHORTATION TO GOOD WORKS.

"Exhorting one another: and so much the more, as ye see the day approaching."—HEB. x. 25.

Let the father exhort his son : O son, walk uprightly before God, live honestly and virtuously in the sight of all men, do those things that are good ; thou art the child of God ; be holy in spirit and holy in body, because he is holy. Say to the *adulterer* : O brother, be not deceived. Whosoever is an adulterer hath no inheritance in the kingdom of Christ and of God : God hath said of them that are such, They shall not enter into my rest. Say to the *swearer* : O take not the name of God in vain ; "for God will not hold him guiltless that taketh his name in vain." He that sweareth, and nameth God continually, he shall not be faultless. A man that useth much swearing shall be filled with wickedness ; and the plague shall never go from his house. Say to the *usurer* : O hear the voice of the Lord ; thus saith the Lord, before whom thou shalt stand to give an account of those things which thou hast done in this life : "Thou shalt not give thy money to usury." He that careth not for these words, but doeth otherwise, shall not escape unpunished. Say to the *rich man* : O put not your trust in riches. Lay up your treasure in heaven : lay it up in the bosom of the poor ; and it shall make intercession for thee. Put thy trust in the living God, which giveth us abundantly all things to enjoy. Thy house, thy land, thy money, thy gold and silver shall not continue : thou shalt go the way of all flesh ; and thy riches shall not be able to deliver thee in the day of wrath. Say to the *learned man*, to the wise man and to the man whom God hath endued with worldly power : What hast thou that thou hast not received ? Be not high-minded. It is the gift of God. It is not thine. Thou shalt give a reckoning of all that thou hast received. Abuse it not to the dishonour of God. It is of charity that I speak unto thee. Thou art my brother : God hath a care over thee : it is his will that one of us should exhort another.

JEWEL, BP., 1560.

JULY 23.

GODLINESS TO BE EXACTED.

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—TIT. ii. 12.

What the office of a justified man is, Paul declareth (Tit. ii.). "The grace of God that bringeth salvation to all men, hath appeared and teacheth us, that we should deny ungodliness and worldly lusts, and that we should live soberly and righteously, and godly in this present world." By these words Paul forbiddeth all impiety and dishonest life, and sheweth man that is justified, what he should do; not to live after the concupiscence of the flesh, but soberly; not unjustly and doing wrongs unto other, but rather to benefit and do well unto all men. It sufficeth not man justly to keep his goods, but he is bound justly to dispense his goods unto others whether they be goods of the body or of the mind; religiously and not superstitiously. A notable word! *pie inquit*; (Godly, quote he); as the word of God teacheth, and not as man's laws contrary unto God's law teacheth. "Looking for a blessed hope," &c. He provoketh men to live well, and taketh his occasion from the profit and commodity that followeth a godly life, which is immortal life at the coming of Christ to judgment. Likewise with another argument, being taken from the deliverance wrought by Christ and from that which is honest, "He gave himself," &c. The Son of God gave neither gold nor silver for our purgation, but his own body and precious blood. It is therefore an unworthy thing, and not becoming a christian man, that by faith hath received this purgation, to live a vicious and ungodly life, but we should be an holy people, and followers of good works. The scripture is more diligent and more ample in teaching the christian, justified man the obedience unto God and virtuous life, than it is to shew us our salvation in Christ: and for this purpose only, that we should not by our licentious liberty receive the grace of God in vain.

HOOPER, BP. AND M., 1555.

JULY 24.

LOVE TO GOD.

"If ye love me, keep my commandments."—JOHN xiv. 15.

What love soever the son pretendeth unto his father, or the servant unto his master, yet surely all that love is but coloured and feigned, if they be not glad to accomplish the will and commandments of their father and master, and very loath and sorry to transgress any part thereof. Likewise, how can the son persuade with himself that his father loveth him, favoureth him, and will do all good for him, and at length make him his heir, if he love not his father, nor be sorry to offend his father, but, like an unnatural and disobedient child, is ready to follow his own sensual mind, and to rebel against his father and all his precepts? It is not possible that such a son should have a sure trust of his father's benignity, gracious goodness, and fatherly love toward him. But to God (who knoweth all things, even before they be done, and knoweth all men's hearts even to the bottom better than they do themselves, and who also can favour no iniquity or malice of sin, but hateth it and the doers of the same) cannot be ascribed any ignorance or evilness. Therefore let no man deceive his own mind; for no man surely can have the right faith and sure trust of God's favour towards him, and persuade with himself that God is his benign and loving Father, and taketh him for his well-beloved son and heir, except he love God in his heart, and have a willing and glad mind, and a delight to do all things that may please God, and a very great repentance and sorrow that ever he did anything that should offend and displease so loving a Father, whose goodness he can never account. And as sure as it is, that God loveth and favoureth them that be thus minded; even as certain it is that God hateth all those wicked children that love not him, and that be otherwise minded, that follow their own will, and rebel against his will.

CRANMER, ABP. AND M., 1556.

JULY 25.

FEAR AND LOVE OF GOD.

"Perfect love casteth out fear."—1 JOHN iv. 18.

How necessary fear is, David teaches, saying, "Fear of the Lord is the beginning of wisdom" (Ps. cxi.). Truth it is, that the anger of God is not always to be taught, and that it brings not a man to perfection : for David calleth the fear of the Lord but the beginning of wisdom, and not the perfection thereof ; and St. John saith, "Perfect charity casts out fear." But yet it is the ordinary way to pull down proud stomachs, and to bring them to know their own vileness ; and it also stirs up slothful minds to be more diligent to do their duties. St. Paul saith, "The law is a school-master to bring us to Christ" (Gal. iii.), that where we see ourselves justly condemned by God's righteous law, and that we be not able to stand in judgment with him, nor answer one thing for a thousand that shall be laid against us, we should run to Christ for pardon, confessing our faults, and ask mercy. St. Augustine compares fear to the bristle which is on the shoemaker's thread : the bristle goeth through the hole first, but it draws a long and a strong thread after it : so the fear of God's vengeance first goeth before, and throws down a man in his own sight ; and then followeth the long thread of God's mercies in Christ offered to the whole world. The Scripture teaches two sorts of fear : the one which is godly, when we fear our God with love and reverence, and would not displease him for the love we bear him ; and this remains for ever as David says, "The holy fear of the Lord continues for ever" (Ps. xix.). Another kind of fear is, not to do well for the love of God and goodness itself, but that we may escape punishment ; as the thief will not steal, not for love of any righteousness or reverence to God, but to escape the gallows. This is that fear which cannot stand with perfect charity, but is cast out.

PILKINGTON, BR., 1560.

JULY 26.

LOVE TOWARDS GOD.

"The Lord direct your hearts into the love of God."—2 THES. iii. 5.

Let us hear Moses, the servant of God, declaring and teaching us the way and manner how to love God ; to wit, how great love ought to be in the elect. "Thou shalt," saith he, "love the Lord thy God with all thy heart, with all thy soul, and with all thy strength" (Deut. vi. 5). The very same words, in a manner, did our Lord in the gospel repeat, and said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind" (Mat. xxii. 37). By this we understand that the greatest love that may be required at our hands to God-ward ; as that which challengeth man wholly, how big soever he be, and all the parts of man, as peculiar unto itself. In the mind is man's understanding. In the heart is the seat of his affections and will. The strength of man containeth all man's ability, as his very words, deeds, counsel, riches, and his whole substance. Finally, the soul is the life of man. And we verily are commanded to employ all these upon the love of God, when we are bidden to love God with all our soul, with all our strength, with our whole mind, and our whole heart. Nothing is overslipped, but all is contained in this. We are God's wholly and altogether ; let us altogether therefore and wholly love God. Let nothing in all the world be dearer to us than God : let us not spare for God's sake any thing of all that which we possess, how dear to us or good soever it be ; but let us forsake, spend, and give it for God's sake, and as the Lord by his word appointeth : for in doing so we love God before and above all things. To whom we do wholly owe all that we have, to him is all the whole sincerely, simply, and fully to be given.

TYNDALE, M., 1536.

JULY 27.

PERFECT LOVE.

"Love is the fulfilling of the law."—ROM. xiii. 10.

St. Paul saith, "He that loveth another fulfilleth the law:" so it appeareth that all things are contained in this word "love." This love is a precious thing; our Saviour saith, "By this shall all men know that ye are my disciples, if ye have love one to another." So that he maketh love his cognizance, his badge, his livery. Like as every lord, most commonly, giveth a certain livery to his servants, whereby they may be known that they pertain unto him; and so we say, "Yonder is this lord's servant," because he weareth his livery: so our Saviour, which is the Lord above all lords, would his servants to be known by their liveries and badge, which badge is love. Whosoever now is endued with love and charity is his servant; him we may call Christ's servant, for love is the token whereby you shall know such a servant that pertaineth to Christ; so that charity may be called the very livery of Christ: he that hath charity is Christ's servant; he that hath not charity, is the servant of the devil. For like as Christ's livery is love and charity, so the devil's livery is hatred, malice, and discord. But I think the devil hath a great many more servants than Christ hath; for there be a great many more in his livery than in Christ's livery; there be but very few which be endued with Christ's livery, with love and charity, gentleness, and meekness of spirit; but there be a great number of those that bear hatred and malice in their hearts, that be proud, stout, and lofty; therefore the number of the devil's servants are greater than the number of Christ's servants. St. Paul sheweth how needful a thing this love is; this charitable love is so necessary that when a man have it, without all other things it will suffice him. Love is a child of faith, for no man can love, except he believe.

LATIMER, BP. AND M., 1555.

JULY 28.

BROTHERLY LOVE.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—MAT. V. 44.

You love the brethren, not only those that are with you, and whom you know ; but all, whatsoever they be, and in what place soever, though you know them not. Some love none but such as are of their sort, and devotion, and sect, and fellowship. If any be of another mind than they are of, they cannot love them. This love is not of God : it is carnal, and proceedeth but from the flesh. Whosoever carrieth the name of Christ is our brother ; we must love him for Christ's sake. Christian love doth love those that are enemies and do not love us : it blesseth them that speak ill of us, and prayeth for them that persecute us. O that these words of Paul might truly be spoken of us ! "As touching brotherly love, we need not write unto you." O that God would touch our hearts with his Holy Spirit, that we were all so knit together and loved one another as he hath commanded us ! Then should we feel that peace that passeth all understanding. Then would it appear how joyful a thing it were for brethren to dwell together in unity : then should we taste of the comfort of the sons of God. And, alas ! what is our life, or what is our profession without love ? What is the sun without light ? What is the fire without heat ? "Though I speak with the tongues of men and of angels," saith the apostle, "and have not love, I am as sounding brass, or as a tinkling cymbal. And though I had the gift of prophecy, and knew all secrets, and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I were nothing." "That you increase more and more." A child that stayeth at one stature, and never groweth bigger, is a monster. Unless we go forward, we slip back.

JEWEL, BP., 1560.

JULY 29.

LOVE.

"Let us love one another, for love is of God."—1 JOHN iv. 7.

What thing causeth diligence, so much as love? Through love shed abroad in our hearts by the Holy Ghost, all things are made easy and sweet unto us, which before were hard and unpleasant. For love "suffereth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii.). There is a common saying, that nothing is hard to him which loveth. Love maketh labour, travail, and pain, light and sweet to the hunter, yea, in snow and foul weather, in cold and frost, at all seasons. But they which love not the pastime, neither will ne can abide such pains, as to run through thick and thin, to leap hedges and ditches, &c. Through love, Christ was sent of his Father and humbled himself to our nature, and was whipped, scourged, wounded, and slain, for our sins; as it is written: "God setteth forth his love towards us, inasmuch as while we were yet sinners, Christ died for us" (Rom. v.). These things were sweet and pleasant unto Christ. Through love the apostles rejoice that they are beaten, in the Acts. Through love St. Paul "was beaten with rods, was often in hunger, in watching, in thirst, in labour, in cold, in nakedness; often in perils of robbery, in perils of wilderness, in perils of the sea, in perils of false brethren" (2 Cor. xi.). Through love many holy men have been burnt for the truth, racked, stoned, hewn in sunder, slain with swords, hunger-pined, and drowned. Fire and water is not more necessary for the preservation of this terrenal life than love in a preacher; which is the mother of faithfulness, of diligence, of patience, and of all virtue. We read in Matthew, how Christ, before he sent his disciples to preach, examined them what they thought of him, saying, "Whom say ye that I am?" not that he was ignorant thereof, from whom nothing was hidden, but to give an example.

JULY 30.

DUTY OF PARENT TO CHILD.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—PROV. xxii. 6.

A good and loving father, which sendeth his son to a dangerous journey, either by sea or land, first instructeth him with advice, and telleth him in what sort he shall avoid perils. Take heed, saith he, the way is perilous, which thou must pass. The sea is terrible. The waves rise up as high as heaven; and by-and-by thou shalt see a pit as low as hell. The sands may swallow thee, the rocks may destroy thee. Thou shalt pass by huge mountains, and through wilderness, where thieves will assault thee. Thy heart will quake. Thou shalt cry for succour, and find no man to help thee. In these and these places hath many a good man's child been cast away. O take heed, my son; thou art the staff and comfort of mine age; if ought come to thee otherwise than well, I shall soon after end my days in sorrow. If a father be thus careful that his child should escape worldly dangers, he must be more careful of spiritual dangers, in which whosoever is lost is lost for ever. Therefore thus will he say to him: O my son understand what God hath done for thy sake. Take heed to thyself. The world is all over strawed with snares. The devil rangeth, and seeketh whom he may devour. Give no ground to him, but resist him; and he will flee from thee. Be strong in faith. The name of the Lord is a strong tower of defence. Call upon him in the day of thy troubles and he will deliver thee. He will give thee of his Spirit. Take heed, my son, and be not deceived; let no wilfulness cast thee away. If sinners entice thee, be not a companion of them in wickedness. Fashion not thyself to the likeness of this world; for the world passeth away, and the lust thereof. He that loveth this world, the love of God is not in him. Be not like unto them that perish. Thus a good father seeketh to train up his son and to nurture him.

JEWEL, BR., 1560.

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JULY 31.

HONESTY THE BEST POLICY.

"That no man go beyond and defraud his brother in any matter : because that the Lord is the avenger of all such."—I THESS. iv. 6.

Let no man defraud his brother, neither by false weight, nor by false measure, nor by lying words. Let your measures and weights and words be true, let your gains be just and true, that God may bless them. His blessing will make you rich ; and whatsoever he blesseth not shall waste and consume, and do you no good. Do unto others as you would they should do unto you. This is true dealing and upright. If thou speak more than is true, if thou take more than thy ware is worth, thy conscience knoweth it is none of thine. God will destroy all the workers of iniquity. He that delighteth in sin hateth his own soul. The mouth that accustometh to lie slayeth the soul. Defraud not thy brother ; he is thy brother, whether he be rich or poor : he is thy brother and the son of God. Wilt thou do wrong to thy brother ? Wilt thou oppress the son of God, and that even in the sight of God ? God is his Father : He will not leave it unpunished in thee. If he be simple and unskilful, abuse not his simplicity. God is the God of righteousness. Deal justly that thine own conscience accuse thee not. Teach not thy sons nor thy servants to deceive others, and to gain by wickedness. After they have learned of thee to deceive others, they will deceive thee also. Job prayed daily for his children. Be thou also careful that thy children and servants deceive no man, nor hurt any. Their sins shall be laid to thy charge. Why askest thou of God, that he will feed thee, and give thee thy daily bread, and waitest not upon his will but feedest upon the bread of iniquity ? This meat will not nourish thee, this wealth will not stand by thee ; for God will not prosper it. The wise man saith : "The bread of deceit is sweet to a man ; but afterward his mouth shall be filled with gravel." Ill-gotten goods have an ill end. God hath said, "Ye have sown much, but you have brought in little : ye brought it home, and I did blow upon it" (Hag. i.). We have seen great heaps of wealth suddenly blown away, and consumed to nothing ; great houses decayed, and the hope of the wicked overthrown.

JEWEL, BR., 1560.

AUGUST 1.

LOVE TO OUR ENEMIES.

"If thine enemy hunger, feed him; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head."—ROM. xii. 20.

He that suffereth injury should be sorry in his heart, that his brother should use himself contrary to the laws and ordinances of God or of his prince; he should pray for his amendment, and not of his private power render evil for evil, nor take the sword to avenge his own quarrel; but commit the whole punishment of the trespass unto God and to his ministers, whom he hath ordained for that intent. So doth the scripture command us, saying, "Say not thou, I will acquit this evil; but tarry the Lord, and he shall help thee" (Prov. xx.). Likewise St. Paul saith: "Dearly beloved, avenge not yourselves one of another, but give place unto displeasure: for it is written, Leave the revenging unto me, and I will acquit it, saith the Lord" (Rom. xii.). Where God biddeth us to reserve the vengeance unto him, it is not meant that the superior powers and their ministers should not meddle therewith; but that we should preserve our hearts clear from all vengeful appetites, and that we should not enterprise any part of God's office and judgment; but commit it unto them which be God's ministers in that behalf, as the prince is, and they that be substitute of him. For as St. Paul saith, "He is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. xiii.). So that referring it to them, we refer it even to the judgment of God, which they by his authority do exercise to us. Now, these things well considered, these two may stand both well together; that we, as private persons, may forgive all such as have trespassed against us, with all our heart; and yet that the public ministers of God may see a redress of the same trespasses that we have forgiven. For my forgiveness concerneth only mine own person, but I cannot forgive the punishment and correction that by God's ordinance is to be ministered by the superior powers: for inasmuch as the same trespass which I do forgive, may be to the maintenance of vice, not only of the offender, but also of other taking evil example thereby, it lieth not in me to forgive the same.

CRANMER, ABP. AND M., 1556.

AUGUST 2.

EXAMPLE THE BEST TEACHING.

"In all things shewing thyself a pattern of good works."—TIT. ii. 7.

"The learning of a christian man ought to begin of the fear of God, to end in matters of high speculation ; and not contrarily to begin with speculation, and to end in fear. For speculation, either high cunning and knowledge, if it be not stayed with the bridle of fear to offend God, is dangerous and enough to tumble a man headlong down the hill. Therefore the fear of God must be the first beginning, and as it were an A. B. C. or an introduction to all them that shall enter to the very true and most fruitful knowledge of holy scriptures. Where as is the fear of God, there is the keeping of the commandments, there is the cleansing of the flesh, which flesh is a cloud before the soul's eye, and suffereth it not purely to see the beam of the heavenly light. Where as is the cleansing of the flesh, there is the illumination of the Holy Ghost, the end of all our desires, and the very light whereby the verity of scriptures is seen and perceived." Every man that cometh to the reading of this holy book ought to bring with him first and foremost this fear of Almighty God, and then next a firm and stable purpose to reform his own life according thereunto ; and so to continue, proceed, and prosper from time to time, shewing himself to be a sober and fruitful hearer and learner. Which if he do he shall prove at the length well able to teach, though not with his mouth, yet with his living and good example, which is sure the most lively and most effectuous form and manner of teaching. He that otherwise intermeddleth with this book, let him be assured that once he shall make account therefore, when he shall have said to him, as it is written in the prophet David, "Unto the ungodly said God, Why dost thou preach my laws, and takest my testament in thy mouth ? Whereas thou hatest to be reformed ; I will reprove thee and set before thee the things that thou hast done. O consider this, ye that forget God ; lest I pluck you away and there be none to deliver you."

CRANMER, ABP. AND M., 1556.

AUGUST 3.

STEWARDSHIP.

"Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 TIM. vi. 17, 18.

Such is the wisdom of God, that which way we think to enrich ourselves, displeasing him, the same is turned to our own hurt, and we be caught in our own snares. A man would think his money sure enough when it were in his purse : but lay it where thou wilt, under lock and key, yea, in stone houses if thou wilt, if it be wrongfully gotten, or niggardly laid up, and not bestowed to relieve the need of other, as occasion requires, rather than thou shalt enjoy that wicked mammon, the rust and canker shall eat it, thieves shall steal it, or fire shall come from heaven, if it cannot some other ways, and destroy thee and it, rather than thou shalt continue wealthy contrary to God's will, disobeying him. It is with money as in corn and other fruits : for as he that sows much, and that in good ground, reaps much, so he that liberally bestows much of his truly gotten goods on the needy members of Jesus Christ, shall be enriched much of Christ : for the poor are the good ground that brings thee forth much increase by the blessing of God. "I have seen," saith Solomon, "some give their own goods, and they waxed richer : other scrape that which is not their own, and are ever in need." So he that will thrive, must first get it righteously, and after spend it liberally : for that which is evil gotten, though it be after dealt in alms, displeases God. Mark this similitude of Chrysostom, where he compares a penny evil gotten, and laid amongst the other silver which is truly come by, to a worm that lies at the heart of an apple. For as she first corrupts the heart of the apple, and that once being rotten, it rots the next piece unto him, and so forth every piece that which is next unto him, until the whole apple be rotten. So that evil gotten penny, saith Chrysostom, shall infect that which lies next him, and so forth every one his fellow, until all be wasted.

PILKINGTON, BR., 1560.

AUGUST 4.

CHRISTIANS LIGHT-BEARERS.

"Ye are the light of the world."—MATT. v. 14.

The countries round about them were drawn by the example of the Thessalonians to believe the gospel preached unto them : You are (saith St. Paul) as the bright sunbeams : they behold you, and rejoice of you, even as of the morning-light. You are an holy city set upon an hill, you cannot be hid ; your faith is a pattern of faith, your life is a pattern of life unto them. They have learned of you how to guide their ways. You have called them back from error and from ungodliness to serve the true and living God. You are made unto them a sweet-smelling savour of life unto life. For so it hath pleased God to make his gospel known in all places through you and to make you the builders of his church. When they behold your godly conversation which is in Christ, they are ashamed of themselves. When they behold your light, they find fault with their own darkness. Let us by hearing these words enter into ourselves. God hath given his light to shine upon us ; he hath blessed us with the knowledge of his gospel. Let us take heed we turn not the light into darkness, nor the truth of God into lies. If a man carry in his hand a light-burning candle, it giveth not light to him only that carrieth it, but to all those that be in the house ; and they also see it which are without. Even so, if any be the child of knowledge, and carry about him the light of God, he doth not only taste of the comfort thereof himself, and work comfort to those that appertain to the church of God, but lighteneth also the hearts of pagans and infidels, which are abroad. Such as are bathed or perfumed with precious ointments or powders have not only the pleasure to themselves ; but the savour thereof casteth itself out and is pleasant to all those that stand by. The gospel is the light of God ; it shineth in the darkness of this world, it is the sweet incense and savour of God : wheresoever the breath thereof is received, it bringeth life.

JEWEL, BP., 1560.

AUGUST 5.

GOD HAS WORK EVEN FOR THE POOREST.

"Unto one he gave five talents, to another two, and to another one, to every one according to his several ability."—MATT. XXV. 15.

What a comfort it is for the poor unlearned man, when he heareth that God refuses not, but requires and takes in good worth, that little service which he can do, and wills him to build his house as well as the rich ; that he should not think God loves not poor men, nor we are not able to serve him, but he loves only the rich and learned, and they must serve him ! Nor again, he must not think, I may do what I will, God cares not for me, nor he hath no work for me to do in his house. It is in building God's spiritual house, as it is here with us in our buildings. In buildings there be master-masons and carpenters, which do devise the work, draw out the fashion of it, and set their men on work ; there be also some that fell trees, carry stones, bring mortar, and make clean the place, &c. So in building God's house there be rich and learned, there be poor and meaner learned ; but the lowest and meanest of all, as he is the creature of God, and made not himself, so God hath some work for him to do and requires his service. If he be not a ruler, or a preacher, yet he hath wife and children, whom he must see live in the fear of God, and that God will require of his hand ; and though he be not married, but both lame and blind, yet he hath a body and soul which Christ died for ; and they be the house of God and temple of the Holy Ghost, which we should build, and of that thou shalt make account. He that hath received greater gifts hath a greater charge, and more work shall be looked for of him ; but if he have no more but life in him, and be not able to stir any part of him, neither hand nor foot, yet God will look that his mind shall be continually occupied in prayer for himself and others, that he be no drunkard, glutton, &c. ; and think not but this is the highest service that the best man living can do to God. Such a loving God is our God even to the poorest man living, that he gives him, as well as the rich, all things indifferently, which should bring him to heaven.

PILKINGTON, BP., 1560.

AUGUST 6.

PREDESTINATION AND ELECTION.

"Predestined according to the purpose of Him who worketh all things after the counsel of his own will."—EPHES. I. 11.

First, that the cause of God's election is of his good-will, the apostle sheweth first in saying that it is "through his love," whereby we are holy and without blame; secondarily in saying that it is "according to the good pleasure of his will;" thirdly, in saying, "according to his pleasure purposed in himself;" fourthly, in saying, "according to his purpose, which worketh all the counsel of his own will (Ephes. i.)." *Secondly*, that election was "before the beginning of the world," the apostle plainly sheweth in saying, that we were "chosen before the foundation of the world was laid;" and afterwards in calling it, "the mystery of his will purposed with himself, in time to be declared." *Thirdly*, that election is "in Christ," the apostle doth so flatly and plainly set it forth, that I need not here to repeat it. "We" (saith he) "are chosen in him." We are "accepted by him." "We are gathered together in him," &c. *Fourthly*, that election is of some of Adam's posterity and not of all, we may plainly see it, if we consider that he maketh the true demonstration of it, "believing," "hoping," and having "the earnest of the Spirit." "In whom you hoped," saith he, "after you heard," &c. Again, in attributing to the elect forgiveness of sins, holiness, blameless living, being in Christ, &c. "That we should be holy," saith he, &c. "We have received forgiveness of sins," &c. Who seeth not that these are common to all men? "All men have not faith," saith Paul elsewhere. "None believed," saith Luke, "but such as were ordained unto eternal life" (Acts xiii.). None "believe, but such as are born of God" (1 John v.). None believeth truly but such as have "good hearts" (Matt. xiii.), and keep good seed to "bring forth fruits by patience." So that it is plain (faith being a demonstration of God's election to them that be of years of discretion), that all men are not elect, because all men believe not. But what go I about to light a candle in the clear sunlight, when our Saviour plainly saith, that all be not chosen, but "few"? "Many be called," saith he, "but few be chosen" (Matt. xxii.).

BRADFORD, M., 1555.

AUGUST 7.

PREDESTINATION.

"Elect according to the foreknowledge of God."—1 PET. i. 2.

That of men, some be predestinate unto life, is a truth most apparent in the holy scripture by the testimony of Christ himself, who saith : "To sit at my right hand, and at my left hand, is not mine to give, but (it shall be given) to them for whom it is prepared of my Father" (Mat. xx. 23). The examples also of the elected creatures, man and angels ; of the two brethren, Abel and Cain ; Isaac and Ishmael ; Jacob and Esau ; of the two kingdoms, Juda and Israel ; the two peoples, Jews and Gentiles ; the two Apostles, Peter and Judas ; the two thieves upon the cross, the two men in the field, the two women at the mill ; make to the illustration of this truth. Predestination began before all times. "It will be said," (saith our Saviour Christ) "Come, ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world" (Mat. xxv. 34). "God hath chosen us in Christ before the foundation of the world" (Ephes. i. 4). In the Scripture we read of man's predestination, the cause efficient to be the everlasting purpose of God ; the cause formal, God his infinite mercy and goodness ; the cause material, the blood of Christ ; the cause final or end, why both God the Father hath loved, and Christ for his elect hath suffered, is the glory of God, and the salvation of man. Though true it be, the Lord knoweth all and every of his elect, yet hath he revealed unto us certain notes and tokens whereby we may see and certainly know whether we be of that number or not. For such as be ordained unto everlasting life, if they live long in this world, they one time or another be called unto the knowledge of salvation, by the preaching of God's word ; they obey that calling, through the operation of the Holy Ghost working within them ; they feel in their souls the same Spirit bearing witness unto their spirits how they are the children of God ; and finally they walk religiously in all good works.

TH. ROGERS, A.M., 1576-1615.

AUGUST 8.

PREDESTINATION.

"Whom He did foreknow, he also did predestinate to be conformed to the image of his Son."—ROM. viii. 29.

The doctrine of the foreknowledge and predestination of God doth comfort the godly worshippers of God. They call foreknowledge that knowledge in God, whereby he knoweth all things before they come to pass, and seeth even present all things that are, have been, and shall be. For to the knowledge of God all things are present ; nothing is past, nothing is to come. And the predestination of God is the eternal decree of God, whereby he hath ordained either to save or destroy men ; a most certain end of life and death being appointed unto them. Of God's foreknowledge there are many testimonies especially in the prophecy of Esay xli., and in the chapters following : whereby also the Lord doth declare that he is the true God. Furthermore, God by his eternal and unchangeable counsel hath fore-appointed who are to be saved, and who are to be condemned. Therefore, if thou ask me whether thou art elected to life, or predestinate to death ; that is, whether thou art of the number of them that are to be damned, or that are to be saved ; I answer simply out of the scripture, both of the evangelists and the apostles : If thou hast communion or fellowship with Christ, thou art predestinate to life, and thou art of the number of the elect and chosen ; but if thou be a stranger from Christ, howsoever otherwise thou seem to flourish in virtues, thou art predestinate to death, and foreknownedged, as they say, to damnation. Higher and deeper I will not creep into the seat of God's counsel. And here I rehearse the testimonies of scripture : "God hath predestinated us, to adopt us into his sons through Jesus Christ. This is the will of God, that whoso believeth in the Son should live ; and whoso believeth not should die." Faith therefore is a most assured sign that thou art elected. And whiles thou art called to the communion of Christ, and art taught faith, the most loving God declareth towards thee his election and good-will.

BULLINGER, 1524-1575.

AUGUST 9.

PREDESTINATION.

"Whom he did predestinate, them he also called."—ROM. viii. 30.

Divers be the effects of man's predestination; but chiefly it bringeth to the elect justification by faith in this life (Gal. ii. 16), and in the life to come glorification (Rom. viii. 30); always a conformity to the image of the only-begotten Son of God, both in suffering troubles here, and in enjoying immortal glory hereafter (Rom. viii. 17, 1 Cor. xv. 49); as testify all the churches in their confessions. This doctrine of predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and increaseth their love towards God. But to the wicked and reprobate the consideration hereof is very sour, unsavoury, and most uncomfortable; as that which they think (though very untruly and sinfully) causeth them either to despair of his mercy, being without faith; or not to fear his justice, being extremely wicked: whereas neither from the word of God, nor any confession of the church, can any man gather that he is a vessel of wrath prepared to damnation; but contrariwise, by many and great arguments may persuade himself that God willed not his destruction. Therefore they are to be taken as much out of the way which say, that this doctrine leadeth either unto desperation, which is without all comfort; or unto looseness of life, and so unto atheism, and therefore to be published neither by mouth nor book. In our doings, but chiefly in the matter of predestination, we are to follow not our own judgment, and what seemeth good in our own opinions, but the will of God, and that will, too, not which is concealed from us, viz., of God's omnipotency, whereby he governeth at his pleasure the things by himself created, but of his favour and good pleasure towards man, revealed in the holy scriptures by Jesus Christ, whom we are to hear.

TH. ROGERS, 1576-1615.

AUGUST 10.

ELECTION.

"I know whom I have chosen."—JOHN xiii. 18.

What hast thou, vain man, whereof thou mayest rejoice? For the scripture testifieth that every good and perfect gift cometh from above from the Father of light with whom is no transmutation. So that whether they be outward gifts or inward, pertaining either to the body or soul, if they be good, they come from above, from the Father of light. For if thou behold the proportion of thy body, stature, or beauty, thou shalt easily perceive that it cometh from God, even by the words of Christ which exhorteth us not to be careful. For there is none of us all, though we be ever so careful, that can add one cubit to our stature, either make one white hair or black. And as touching our wisdom, eloquence, long life, victory, glory, and such other, the Scripture testifieth that they come of God, and not of ourselves. For St. James saith, "If any lack wisdom, let him ask it of God, which giveth it abundantly" (Jas. i.). As it is evident by Solomon, which of God desired wisdom to judge between good and evil. And the Lord made him answer, that because he asked that thing, and not long life, nor riches, nor the destruction of his enemies, but rather wisdom to discern in judgment: "Behold, I have given unto thee an heart full of wisdom and understanding, in so much that none before thee hath been like unto thee, neither yet after thee shall any be like unto thee. And besides that, I have given thee riches and glory." Furthermore, the most glorious gifts concerning our souls come from God of his mere mercy and favour, which he sheweth us in Christ, and for Christ, as predestination, election, vocation, and justification. St. Austin saith, some man will affirm that God did choose us, because he saw before that we should do good works; but Christ saith not so, which saith, "Ye have not chosen me, but I have chosen you."

FRITH, M., 1533.

AUGUST 11.

THE BOOK OF LIFE.

"Another book was opened, which is the book of life."—REV. XX. 12.

After this was another book opened of a far diverse nature from the other books ; for it was the sweet book of life wherein were registered all that were predestinate to be saved, from the world's beginning. And this book is the eternal predestination of God. "Before the world's foundation (saith St. Paul) the Lord predestinated us into the adoption of his children through Jesus Christ." Of this book made Moses mention, when he said, Either "pardon this people or else rase me out of thy book, which thou hast written." And Christ also to his seventy disciples, "Be glad (saith he) that your names are written in heaven." Moreover Josue called this the book of the righteous, and John here has the book with seven clasps. This sheweth the Holy Ghost here unto us, much after the custom daily used among us ; for of the most notable men and women our manner is both long to remember the names, and also to speak of them, as occasion giveth. So equal is this eternal Judge, that no personage respecteth he in judgment, neither of emperor nor pope, king nor bishop, lord nor priest ; but as he is righteous in himself, so judgeth he righteously. For they that were dead (saith St. John), or that had led their lives here without faith, and the Spirit of Christ, were judged of him there, according to the things which were registered in the books of their consciences. That is to say, according to the filthy works whereof their desperate consciences accused them. Only are the wicked to be taken here for the dead, for the righteous shall then have nothing whereof their conscience may accuse them ; neither shall the evil-doers, as witnesseth David, be of counsel with them at that day. They having the life everlasting shall not then be judged, though they then appear ; but shall sit with Christ in judgment, and rejoyce in the condemnation of the ungodly blasphemers. The reward of their unfaithfulness shall then be poured upon them, to their perpetual care.

AUGUST 12.

PREDESTINATION AND ELECTION, ABUSE OF.

"Be careful to maintain good works."—TIT. iii. 8.

Some there be that for an extreme refuge in their evil doings, do run to God's predestination and election, saying, that if I be elected of God to salvation, I shall be saved whatsoever I do. But such be great tempters of God, and abominable blasphemers of God's holy election; and cast themselves down from the pinnacle of the temple in presumption, that God may preserve them by his angels through predestination. Such verily may reckon themselves to be none of God's elect children, that will do evil that good may ensue; "whose damnation is just," as St. Paul saith. God's predestination and election ought to be with a simple eye considered, to make us more warily to walk in good and godly conversation according to God's word, and not to set cock in the hoop and put all on God's back, to do wickedly at large: for the elect children of God must walk in righteousness and holiness, after that they be once called to true knowledge; for so saith St. Paul to the Ephesians, that God "hath chosen us before the foundations of the world were laid, that we should be holy and blameless in his sight" (Eph. i.). Therefore St. Peter willeth us through good works to make our vocation and election certain to ourselves, which we know not but by the good working of God's Spirit in us, according to the rule of the gospel: and he that transformeth not himself to the same in godly conversation, may justly tremble and doubt that he is none of the elect children of God, but of the viperous generation, and a child of darkness. For the children of light will walk in the works of light, and not of darkness: though they fall, they do not lie still. Let all vain excusations be set apart; and "while ye have light," as Christ commandeth, "believe the light and abide in the same, lest eternal darkness overtake you unawares" (John iii.). The light is come into the world; but alas! "men love darkness more than the light."

PHILPOT, ARCHDN. AND M., 1555.

AUGUST 13.

THE CHURCH DEFINED.

"Beloved of God, called to be saints."—ROM. i. 7.

Afore that the Lord God had made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The apostles and the ancient fathers that wrote in Greek, called it *Ecclesia*, in English a congregation or assembly : into the which he hath admitted an infinite number of men : that should all be subject to one king as their sovereign and only one head : him we call Christ, which is as much to say as anointed. For the high bishops, and kings among the Jews (who in figure betokened Christ, whom the Lord anointed with his Holy Spirit,) were wont by God's appointment at their consecration to have material oil poured upon them. To the furnishing of this commonwealth belong all they, as many as do truly fear, honour, and call upon God, wholly applying their mind to holy and godly living ; and all those that putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith stedfast, were forechosen, predestinate, and appointed out to everlasting life, before the world was made. Witness hereof they have within in their hearts the Spirit of Christ, the author, earnest, and unfailable pledge of their faith. Which faith only is able to perceive the mysteries of God : only bringing peace unto the heart ; only taketh hold on the righteousness, that is in Christ Jesus. That congregation is nothing else but a certain multitude of men : which, wheresoever they be, profess the pure and upright learning of Christ, and that in such sort as it is faithfully set forth in the holy testament, by the evangelists and apostles : which in all points are governed and ruled by the laws and statutes of their King and high Bishop Christ, in the bond of charity : which use his holy mysteries, which are commonly called sacraments, with such pureness and simplicity as the apostles of Christ used and left behind in writing.

LITURGIES OF EDWARD VI., 1553.

AUGUST 14.

THE HOLY CATHOLIC CHURCH, THE COMMUNION
OF SAINTS.

"The general assembly and church of the firstborn, which are written in heaven."—HEB. xii. 23.

I believe and confess one only catholic and universal church, which is an holy congregation and assembly of all faithful believers, which are chosen and predestinate unto everlasting life, before the foundations of the world were laid : of whose number I count myself, and believe that I am, through the only grace and mercy of the Father, and by the merits of my good Lord and Master, Jesus Christ, and not by means of my good works and merits, which indeed are none. I believe that this church is invisible to the eye of man, and is only to God known ; and that the same church is not set, compassed, and limited within a certain place or bounds, but is scattered and spread abroad throughout all the world ; but yet coupled together in heart, will and spirit by the bond of faith and charity, having and altogether knowledging one only God, one only Head and Mediator, Jesus Christ, one faith, one law, one baptism, one spiritual table, wherein one meat and one spiritual drink is ministered to them, unto the end of the world. This church containeth in it all the righteous and chosen people, from the first righteous man unto the last that shall be found righteous in the end of the world ; and therefore do I call it universal. For as touching the *visible* church, which is the congregation of the good and of the wicked, of the chosen and of the reprobate, and generally of all those which say they believe in Christ, I do not believe that to be the church, because that church is seen of the eye, and the faith thereof is in *visible* things. I believe that this *invisible* church is the field of the Lord God, wherein is neither darnel nor cockle. It is the house and dwelling-place of the Holy Ghost, and within that church is neither Cain, Judas, neither the wicked rich glutton. The same church is the body of Christ, wherein there is never a rotten, corrupt or infected member. It is the spouse of Christ, which is pure and clean, without wrinkle and without spot. It is holy and without blame, cleansed and sanctified in the blood, and by the word of her Head and well-beloved Spouse, Jesus Christ.

HOOPEE, BP. AND M., 1555.

AUGUST 15.

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

"Ye were called unto the fellowship of his Son, Jesus Christ our Lord."—1 COR. I. 9.

The holy catholic church is nothing else but a fellowship of saints. And the same is also the bride of Christ, without spot or wrinkle, purified through the blood of the Bridegroom himself; even the heavenly Hierusalem, into the which no unclean person cometh; the most holy temple, whereinto is entered our bishop Jesus Christ, who is a priest for ever after the order of Melchisedech. This, I say, is the church builded upon the rock, against the which neither the winds, nor the waves of waters, no, nor the gates of hell can prevail; the head and foundation whereof is Christ himself. To this church pertain all they, that since the beginning of the world have been saved, and that shall be saved unto the end thereof. For they are the living stones of this heavenly Hierusalem, and of this most holy temple. "Know ye not," saith St. Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile this temple, him shall God destroy: for the temple of God is holy, the same temple are ye" (1 Cor. iii.). But forasmuch as we say, I believe an holy universal church, we do confess that the same is not visible nor corporal. Notwithstanding in scripture there is named yet another church, which is both visible and corporal, whereunto the keys of the kingdom of heaven are committed; which the Lord also meaneth when he saith, "Tell it unto the church." In the which church all they are comprehended, that are named christian, good and evil; wherein also the tares groweth with the wheat until the time of the harvest. Nevertheless this is not an one only church, but distributed into many parts; for it were impossible to have in one place an one only congregation of all Christians together, seeing they dwell so far one from another, and be of so sundry languages and manners.

COVERDALE, BP., 1551.

AUGUST 16.

THE CHURCH THE LAMB'S WIFE,

"I will shew thee the Bride, the Lamb's wife."—REV. xxi. 9.

Our Lord God Almighty is become a victorious conqueror, and now reigneth over all. Not only hath he overcome the devil by the doughty death of his Son, but also his proud kingdom of hypocrisy by the power of his mighty word. His wife which is his congregation hath made herself now ready to her spouse; not with deservings of our own righteousness, but with a pure christian faith, and with the true righteousness of God, which she hath of Christ. Of faith in Christ Jesus is this pure garment of innocence, cleanness and righteousness. Through faith was Abraham reputed for righteous; so was Abel, Enoch and Noe; Isaac, Jacob, and Joseph, Moses, Josue, and Gedeon, Samuel, David and Elias, with the universal number of the saints, prophets and fathers. So was Zacharias, Simeon, Joseph, and John Baptist, Peter, James, John and Paul, Lazarus, Lucas, Agabus and Stephen, with all the apostles, martyrs and other true believers. Through faith (saith St. Paul), have "the saints overcome kingdoms, wrought righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire," with such like. Since the beginning of the world have the true and faithful prepared themselves unto this heavenly marriage, and in the resurrection of the righteous shall it be perfectly solemnised, celebrated, and magnified, such time as they shall appear in full glory with Christ. In this latter time will the true christian church, when all the world shall confess his name in peace, be of her full perfect age and apt unto this spousage. Now shall she in meekness of spirit appoint herself to meet her bridegroom in the air; for with a glad heart doth she now hear his voice. At that day shall she appear as the beautiful bride prepared to her spouse, accompanied with the wise maidens, the unwise, neither having oil nor light, for ever rejected.

BALE, BP., 1553.

AUGUST 17.

THE TRUE CHURCH.

"Many members, yet but one body."—1 COR. xii. 20.

Ecclesia, which word we use for the church, is properly an assembly ; it is, I say, where the people are called out, or gathered together, to hear something touching the affairs of the common-weal. It is the company, communion, congregation, multitude, or fellowship of all that profess the name of Christ. Catholic is as much to say as this fellowship is universal, as that it is extended through all places and ages. It stretcheth out itself through the compass of the world, and unto all ages, and doth contain all the faithful from the first Adam even unto the very last saint that shall be remaining before the end of the world. This universal church hath her particular churches ; I mean the church of Adam and of the patriarchs, the church of Moses and of the prophets before the birth of Christ, the christian church, which is so named of Christ himself, and the apostolical church gathered together by the apostles' doctrine in the name of Christ. And, finally, it containeth these particular churches, as the church of Jerusalem, of Antioch, of Alexandria, etc. And yet all these churches, as it were members of one body under the only head Christ (for Christ alone is the head of his church, not only triumphant, but militant also), do make one only catholic church, in which there are not to be found either heresies or schisms : and for that cause it is called the true church, to wit, of the right and true opinion, judgment, faith, and doctrine. For in the church only is true faith, and without the church of God is neither any truth, nor yet salvation. So then we confess, that all the faithful dispersed throughout the whole compass of the earth and they also that this time live in heaven, as many, I say, as are already saved, or shall even unto the very end of the world be born to be saved, are one body.

BULLINGER, 1524-1575.

AUGUST 18.

THE HOLY CATHOLIC CHURCH.

"I speak concerning Christ and the church."—EPH. v. 32.

Before that the Lord made heaven and earth, he determined to have to himself a certain most beautiful kingdom and most holy commonweal. This the Apostles that wrote in Greek called *Ecclesia*, which by interpreting the word may fitly be called a *congregation*. Into this as into his own city, God did incorporate an infinite multitude of men, which must all be subject, serviceable, and obedient to Christ their only King, and which have all committed themselves to his protection, and of whom he hath taken upon him to be defender, and doth continually maintain and preserve them. To this commonweal do all they properly belong as many as truly fear, honour, and call upon God, altogether applying their minds to live holily and godly, and which putting all their trust and hope in God do most assuredly look for the blessedness of eternal life. The church is the body of the christian commonweal; that is, the universal number and fellowship of all the faithful, whom God through Christ hath before all beginning of time appointed to everlasting life. [We] call this church *holy*, that by this mark it may be discerned from the wicked company of the ungodly. [We] call this church *catholic*, as much as if I called it universal. For this company or assembly of the godly, is not pent up in any certain place or time, but it containeth and compriseth the universal number of the faithful, that have lived, and shall live in all places and ages, since the beginning of the world, that there may be one body of the church, as there is one Christ, the only head of the body. The christian faith professeth that a great number and infinite multitude of godly persons gathered together out of all countries of the world by the strength and power of his holy word and of his heavenly Spirit is by God incorporated into this church as into his own city.

NOWELL, DEAN OF ST. PAUL'S, 1560.

AUGUST 19.

THE HOLY CATHOLIC CHURCH.

"I am the Vine, ye are the branches."—JOHN xv. 5.

The holy catholic or universal church, which is the communion of saints, the house of God, the city of God, the spouse of Christ, the body of Christ, the pillar and stay of the truth; this church I believe, according to the creed; this church I do reverence and honour in the Lord. But the rule of this church is the word of God, according to which rule we go forward unto life. "And as many as walk according to this rule," I say with Paul (Gal. vi.) "peace be upon them and upon all Israel, which pertaineth unto God." The guide of this church is the Holy Ghost. The marks whereby this church is known unto me in this dark world, and in the midst of this crooked and froward generation, are these—the sincere preaching of God's word; the due administration of the sacraments; charity; and faithful observing of ecclesiastical discipline according to the word of God. And that church or congregation, which is garnished with these marks, is in very deed the heavenly Jerusalem, which consisteth of those that be born from above. This is the mother of us all; and by God's grace, I will live and die the child of this church. Forth of this (I grant), there is no salvation.—But it is demanded, whether the sounder or better part of the catholic church may be seen of men or no? St. Paul saith, "The Lord knoweth them that are his" (2 Tim. ii. 19). What manner of speaking is this, in commendation of the Lord, if we know as well as he, who are his? Well, thus is the text. "The sure foundation of God standeth still, and hath this seal: the Lord knoweth them that are his. And let every man depart from iniquity." Now, how many are there of the whole catholic church of England which depart from iniquity? How many of the noblemen, how many of the bishops or clergy, how many of the rich men or merchants, how many of the whole realm?

RIDLEY, BP. AND M., 1555.

AUGUST 20.

CHRIST'S CHURCH.

"An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 PET. ii. 5.

There is but one holy universal church, or congregation of the faithful, albeit they be dispersed and scattered abroad throughout the world in divers and sundry places, which are gathered and knit together through the operation of the Holy Ghost, in the unity of the Spirit, and joined together in one faith, as members of one body, whereof Jesus Christ is the head. This holy church or congregation, linked together in the fellowship of the Holy Ghost, is a "spiritual house, builded of living stones, a chosen generation, a royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, an holy nation, a people which are won, that they should show forth the virtues of him which called them out of darkness into his marvellous light" (1 Pet. ii.). This church is the congregation of the living God, "the pillar and ground of truth" (1 Tim. iii.). This holy company are "citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone" (Eph. ii.). This church is the spouse of Christ and knoweth none other husband and head but Christ alone. This blessed company are these sheep which gladly hear the voice of their Shepherd, Christ, but they fly from the voice of strangers. And as they are "one body and one spirit," so confess they "one Lord, one faith, one baptism, one God and Father of all" (Eph. iv.). There is among them no dissension; but they maintain one truth, preach one doctrine, speak one thing, are of one mind and of one meaning. This holy catholic church or universal congregation is that holy city, that "new Jerusalem, which came down from God out of heaven, prepared as a bride garnished for her husband" (Rev. xxi.).

BECON, S.T.P., 1538-1567.

AUGUST 21.⁴

THE CHURCH.

"I speak concerning Christ and the Church."—EPH. v. 32.

We believe that there is one church of God, and that the same is not shut up (as in times past among the Jews) into some one corner or kingdom, but that it is catholic and universal, and dispersed throughout the whole world ; so that there is now no nation which can truly complain that they be shut forth, and may not be one of the church and people of God ; and that this church is the kingdom, the body, and the spouse of Christ ; and that Christ alone is the prince of this kingdom ; that Christ alone is the head of this body ; and that Christ alone is the bridegroom of this spouse. We believe, furthermore, that there be divers degrees of ministers in the church, whereof some be deacons, some priests, some bishops ; to whom is committed the office to instruct the people, and the whole charge and setting forth of religion. Yet notwithstanding we say that there neither is, nor can be any one man, which may have the whole superiority in this universal state ; for that Christ is ever present to assist his church, and needeth not any man to supply his room as his only heir to all his substance ; and that there can be no one mortal creature, which is able to comprehend or conceive in his mind the universal church, that is to wit, all the parts of the world, much less able to put them in order, and to govern them rightly and duly. For all the Apostles, as Cyprian saith, were of like power among themselves, and the rest were the same that Peter was ; and that it was said indifferently to them all, "Feed ye," indifferently to them all, "Go into the whole world," indifferently to them all, "Teach ye the gospel." Further, we say that the minister ought lawfully, duly, and orderly to be preferred to that office of the church of God, and that no man hath power to wrest himself into the holy ministry at his own pleasure and list.

JEWEL, BP., 1560.

AUGUST 22.

THE TRUE AND FALSE CHURCH.

"The general assembly and church of the firstborn, which are written in heaven."—HEB. xii. 23.

This is most true, that no unwritten verity is or can be necessary for our salvation : for then should the sacred and holy scriptures seem to be insufficient and not able to bring us unto salvation : but when these robbers are put to their shifts, urged and forced herein by the open and manifest word written, then have they another starting-hole to creep out at, crying, "The church, the church, the church ;" affirming in plain words that the church can in no wise err or be deceived. And here they deceive themselves, because they make no distinction or difference of the church. For there are two manner of churches, one true, perfect, and holy in the sight of God, and another false, imperfect, and ungodly. Truth it is, that the true church of God, being grounded and set upon his holy word (I mean the gospel of grace), cannot err unto damnation. But the other, how shining and glorious soever it appear, if it wander abroad, and be not contained within the compass and limits of the word written, is no true, but a feigned and forged church. That church, as it is without the compass of God's promises made in truth, not only may, but also doth commonly, yea continually err and go astray ; for they are not coupled to the head of Christ, which is the life, the way, and the truth. Paul, writing to the Galatians, hath these words : "If we, or any angel from heaven preach any other gospel unto you, than that we have preached, hold him accursed ;" and yet the papists, not fearing the curse of God, dare be bold to teach things which Paul never knew, yea, things clean contrary to his evident and manifest teaching. Such gross ignorance is entered into their heads, and such arrogant boldness possesseth their hearts, that they are bold to affirm no church to be the true church of God, but that which standeth by ordinary succession of bishops, in such pompous and glorious sort as now is seen.

CRANMER, ABP. AND M., 1556.

AUGUST 23.

THE CHURCH TRUE AND FALSE.

"Church of the firstborn, which are written in heaven."

HEB. xii. 23.

The universal church which dwelleth upon the earth may be divided into three sorts or kinds. So that the one kind be of those whom the scripture calls the elects, that be always predestinate to everlasting life; this is thilk [*sc.* that] only spouse of Christ, which he hath cleansed for himself; wherefore it is said to be without wrinkle or spot. Unto this also there is one other adversary and contrary, whom many clepe [*sc.* call] the church, of the reprov'd rout; of all such, which with Christ and his saints bear a continual hatred: for like as Ismael which was born of a handmaid persecuted him that was the son of the free woman and matron of the house, named Isaac, unto whom alone those goodly behests did appertain; semblably even now the false church vexeth the true, and by a thousand means doeth it to anguish. But as the first was created to attain the blissful life, so is the other destinate to eternal punishments. Betwixt these two kinds there is a third intermeddled; or rather, out of these two sorts is become the third church mixed of either kind, which consisteth of good and shrews, of elects and damnable persons. This is for to declare a manifest and clear partition of the church. When then it is demanded whether the church may err, first we ought to consider what here by this word "to err," may be understood: furthermore, what church may err, and what may not err. Therefore, "to err" in this place doth not simply signify to sin, as he sinneth which stealeth away other men's goods, which slayeth a man, or committeth any like felony contrary to God's laws. But "to err" in this place is to forsake faith; not to retain the true worship of God; not to follow the word of God in judgment of matters of religion; to judge by man's decrees, and not by the divine scriptures.

PHILPOT, ARCHDN. AND M., 1555.

AUGUST 24.

THE CHURCH VISIBLE AND INVISIBLE.

"*The body is not one member but many.*"—1 COR. xii. 14.

α. There is a church of Christ, not only *invisible*, but also *visible*. *β.* There is but one church. A true saying is it, that the Lord and he only knoweth who are his. For to man the church of Christ is partly invisible, and visible partly. The *invisible* are all the elect, who be or shall be either in heaven triumphing; or on earth fighting against the flesh, the world, and the devil. These, as members of the church, are said to be invisible; not because the men be not seen, but for that their faith and conscience to Godward is not perfectly known unto us. The members of the *visible* church are some of them for God, and some against God; all of them notwithstanding deemed parts of the church, and accounted faithful, so long as they make no manifest and open rebellion against the gospel of Christ. All which we gather from holy scripture. (Rev. ii. 26, 28, and iii. 5, 12, and vii. 14, 15, &c., &c.) This truth hath many adversaries, whereof some renounce our Christ, the Saviour of mankind, and so think his people are not the church; as the Jews, Turks, and heretics have done. Some think the church catholic to be visible, as the Papists. When we do say that the church is visible, invisible, and that there is a Western, East, Greek, Latin, English, church, we mean not that there be divers churches of Christ, but that one and the same church is diversely taken, and understood, and also hath many particular churches; as the sea many rivers, and arms, branching from it. For the visible church is not many congregations, but one company of the faithful. "We being many, are one body in Christ, and every one, one another's members" (Rom. xii. 5). "We, that are many, are one bread and one body" (1 Cor. x. 17). "There is neither Jew nor Grecian; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 26).

TH. ROGERS, A.M., 1576-1615.

AUGUST 25.

THE OUTWARD, VISIBLE CHURCH.

"While men slept, his enemy came and sowed tares among the wheat. Let both grow together until the harvest."—MAT. xiii. 25, 30.

Let us come to the New Testament, and see what the visible and known church was under it. Who was the true church, or how was it known to the people, in Christ's time? The high priests, bishops, scribes, Pharisees and Sadducees, which appeared outwardly and boasted themselves to be the church of God, were indeed, as Christ calleth them, serpents, the generation of vipers, hypocrites, children of hell, painted tombs, persecutors of true religion, and murderers of the prophets, yea, of himself and his apostles; men that shut up the kingdom of heaven, so that neither they would enter therein themselves, nor suffer the poor simple, that were desirous to know the truth, to enter, but excommunicated and thrust them out of the church, as men cast away, as heretics, and forsaken of God, whosoever believed on Christ. Who commanded the apostles that they should preach no more in Christ's name? Who caused Stephen to be stoned, and James to be thrown off the pinnacle? Who gave authority to Paul to bind and bring before them all that professed Christ? Who commanded him to be buffeted? Who accused him before Festus and Agrippa? Who stirred the Gentiles against him in all countries where he went to preach, but the church? Who were the workers of all these mischiefs? If we shall allow them for the true church of God, that appear to be the visible and outward church, consisting of the ordinary succession of bishops, then shall we make Christ, which is an innocent Lamb without spot, and in whom is found no guile, to be the head of ungodly and disobedient members. Which thing is as impossible as to make God, who is only good, and nothing but goodness itself, to be the author, original, and cause of all evil. For Christ, as he is pure, holy, and perfect, even so must his church and members be, to whom he, as the head, is adjoined and coupled.

CRANMER, ABP. AND M., 1556.

AUGUST 26.

CHRIST AND HIS CHURCH.

"I speak concerning Christ and the church."—EPH. v. 32.

In the absence of his body, he hath commanded the protection and governance of his church unto the Holy Ghost, the same God, and one God with the Father and his divine nature : whose divine puissance and power overmatcheth the force of the devil, so that hell itself cannot take one of Christ's flock out of God's protection (John x.). And this defence dureth not for a day, nor year, but shall demour (*sc.* endure) for ever, till this church be glorified at the resurrection of the flesh (John xv.). It was no little pain that Christ suffered in washing away the sins of this church : therefore he will not commit the defence thereof unto man. It is no less glory to defend and keep the thing won by force, than it is by force to obtain the victory. Adam, Abel, Abraham, Moses, nor Aaron, could not win this church out of the devil's tyranny : no more can they defend it, delivered. For although by imputation of Christ's justice these men and all other faithfuls be delivered from the tyranny of the devil and condemnation of the law : yet had and hath the devil his very friends dwelling within the nature of man, corrupt as long as he liveth ; the concupiscence and rebellion of man's nature, who ceaseth nor day nor night to betray man again to the devil, except with the motion of true penitence this concupiscence be kept under in fear and faith ; which two virtues be so infirm in man, that be he never so perfect, yet falleth he from God sometime, as Abraham, Isaac, Jacob, Moses and Aaron (Is. xliii., Num. xix.). Therefore he keepeth the defence and governance of the church only and solely himself, in whom the devil hath not a jot of right. Though the apostles were instructed in all truth, and left the same written unto his church : yet were they ministers, servants, witnesses, and preachers of this verity, and not Christ's vicars in earth and lieutenant to keep the keys of heaven, hell, and purgatory.

HOOPER, BP. AND M., 1555.

AUGUST 27.

GOD'S CHURCH UNDER HIS PROTECTION.

"The gates of hell shall not prevail against it."—MATT. xvi. 18.

"Doors" serve to let men in and out, to shut them in or keep them out: "locks" serve against treasons or conspiracies within, and "bars" serve against open enemies and violence without. So must God's church be fenced and strengthened with sundry doctrine and discipline, to instruct the ignorant, comfort the weak, raise up them that be fallen, encourage the forgetful, bridle the unruly, and confute all errors. This promise God made to his church that "hell gates should not prevail against it." It hath been oft sore assaulted, and yet never conquered; and never worse dealt with than by her own children and feigned friends, rather than by open enemies. It hath a watchman that "neither sleepeth nor slumbereth," which can neither be overcome by strength, having all things at his commandment, nor deceived by treason, practice, nor policy, having all wisdom to perceive mischiefs pretended, cunning and great good will to prevent them all; wherein standeth the comfort of all good men, that they have such a grand Captain. By the right use of this discipline and doctrine is heaven gates set open to all penitent believers, and locked up against all obstinate and double-faced hypocrites. And whatsoever the true and faithful "porters" of these doors do bind on earth, it is bound in heaven; and whatsoever they loose in earth is forgiven in heaven; and whatsoever they let in are welcome, and whom they keep out are cast away. Such commission and authority hath God given to his word and ministry for the comfort and correction of his people. The Lord for his mercy sake grant his church faithful porters, to open the doors to the sheep and shut them fast against the wolves, and drive from this chargeable office of trust all picklocks and conspirers to betray this city and citizens of the spiritual Jerusalem.

PILKINGTON, BP., 1560.

AUGUST 28.

THE TRUE CHURCH TRIED IN THE FIRE.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

HEB. xii. 6, 7.

If the trial of true religion should rest upon antiquity of time, or upon worldly prosperity, then should the Gentiles and Pagans have a great advantage of us Christians, and their religion should be better than ours by the testimonies of our own scriptures. For idolatry, and worshipping of false gods, and their images, was used long before the law of God, written and given to Moses, in which errors and idolatry the heathen continue unto this day, in great prosperity and wealth under most victorious emperors and princes: whereas the true church of Christ hath been most miserably afflicted from time to time; first under the Egyptians, after by the Philistines, Canaanites, Pharasites, &c.; then by the Babylonians, Assyrians, Medes, Persians, Syrians, and Romans, both subdued, conquered, and led away captives; and, last of all, by the Turk and the pope, the two horns of antichrist, the true church of Christ hath been most cruelly persecuted unto death, with prison, famine, water, fire, fagot, and sword, these seven or eight hundred years last past. For as the sun cannot be without his brightness, nor the fire without his heat, so cannot the true church of God be long without the cross of persecution, as witnesseth St. Paul: "All they that will live godly in Jesus Christ shall suffer persecution." And our Saviour Christ saith plainly, that his "kingdom is not of this world." For "if they persecute me," saith he, "they shall also persecute you." And Christ giveth not to his apostles earthly peace in this world, but peace and quietness of conscience joined with persecution. For if the wicked persecuted Christ himself, shall they not also persecute his servants? And if they so handled Christ, being the lively tree, what think you they shall do to us his withered branches?

CRANMER, ABP. AND M., 1556.

AUGUST 29.

THE CHURCH NOT BUILT UPON PETER.

“*Upon this rock I will build my church.*”—MAT. xvi. 18.

As touching the saying of Christ from whence your lordship [*sc.* Bp. of Lincoln] gathereth the foundation of the church upon Peter, truly the place is not so to be understood as you take it, as the circumstance of the place will declare. For after that Christ had asked his disciples whom men judged him to be, and they had answered, that some had said he was a prophet, some Elias, some one thing, some another, then he said, “Whom say ye that I am?” Then Peter said, “I say, that thou art Christ, the Son of God.” To whom Christ answered, “I say, thou art Peter, and upon this stone I will build my church:” “*Tu es Petrus, et super hanc petram ædificabo ecclesiam meam,*” that is to say, upon this stone—not meaning Peter himself, as though he would have constituted a mortal man, so frail and brickle, a foundation of his stable and infallible church; but upon this rock-stone—that is, this confession of thine, that I am the Son of God, I will build my church. For this is the foundation and beginning of all Christianity, with word, heart, and mind to confess that Christ is the Son of God. Whosoever believeth not this, Christ is not in him, and he cannot have the mark of Christ printed on his forehead, which confesseth not that Christ is the Son of God. Therefore Christ said unto Peter, that upon this rock, that is, upon this his confession, that he was Christ the Son of God, he would build his church; to declare that without this faith no man can come to Christ: so that this belief, that Christ is the Son of God, is the foundation of our Christianity, and the foundation of our church. Here you see upon what foundation Christ’s church is built, not upon the frailty of man, but upon the stable and infallible word of God.

RIDLEY, BP. AND M., 1555.

AUGUST 30.

THE CHURCH OF ROME AS IT WAS AND NOW IS.

"It is impossible for those who were once enlightened, if they shall fall away, to renew them again unto repentance.—HEB. vi. 4, 6.

When in times past, the Sun of righteousness being risen in the world, Christian religion by the preaching of the apostles began to spread very far abroad and to flourish, insomuch that their sound went out into all the world ; innumerable people, which walked in darkness, saw a great light ; God's glory, every where published, did flourish ; the only cark and care of the ministers of the church was purely and sincerely to preach Christ ; the people, to embrace and follow Christ's doctrine. *Then* the church of Rome, as it were lady of the world, both was, and also was counted worthily, the mother of other churches ; forasmuch as then she first begat to Christ, nourished with the food of pure doctrine, did help them with their riches, succoured the oppressed, and was a sanctuary for the miserable, she rejoiced with them that rejoiced, and wept with them that wept. *Then*, by the examples of the bishops of Rome, riches were despised, worldly glory and pomp was trodden under foot, pleasures and riot nothing regarded. *Then* this frail and uncertain life, being full of miseries, was laughed to scorn, whiles, through the example of Romish martyrs, men did every where press forward to the life to come. But *afterward*, the ungraciousness of damnable ambition never satisfied, avarice, and the horrible enormity of vices, had corrupted and taken the See of Rome, there followed every where almost the deformities of all churches, growing out of kind, into the manners of the church, their mother, leaving their former innocency and purity, and slipping into foul and heinous usages.

CRANMER, ABP. AND M., 1556.

AUGUST 31.

MINISTERS FISHERS OF MEN.

"I will send for many fishers, saith the Lord, and they shall fish them."—JER. XVI. 16.

Our Saviour called four persons to his company; namely, Peter and Andrew, James and John, which were all fishers by their occupation. This was their general vocation; but now Christ our Saviour called them to a more special vocation. They were fishers still, but they fished no more for fish in the water, but they must fish now for men, with the net which was prepared to the same purpose, namely, with the gospel: for the gospel is the net wherewith the apostles fished after they came to Christ, but especially after his departing out of this world; then they went and fished throughout the whole world. It is commonly seen that fishers and hunters be very painful (*i.e.*, painstaking) people both; they spare no labour to catch their game. Therefore our Saviour chose fishers because of these properties. So all our prelates, bishops, and curates, parsons and vicars, should be as painful in casting their nets; that is to say, in preaching God's word; in shewing unto the people the way to everlasting life; in exhorting them to leave their sins and wickedness. This ought to be done of them, for thereunto they be called of God; such a charge they have. Our Saviour was very loth to have unworthy men, insomuch that he ceased not all night to cry unto God, that he might have worthy men, which he might send; and such men as might be able to tell the truth, and when they had done to stand unto it. For when a preacher preacheth the truth, but afterward is fearful, and dare not stand unto it, but is afraid of men, this preacher shall do but little good, or when he preacheth the truth, and is a wicked liver, after that he hath done, this man shall do but little good; he shall not edify, but rather destroy, when his words are good, and his living contrary to the same. Therefore I would wish of God, that all they that should choose officers would give themselves most earnestly to prayer; desiring God that they may choose such men as may do good in the commonwealth, amongst the flock of God.

LATIMER, BP. AND M., 1555.

SEPTEMBER 1.

FIDELITY IN MINISTERS' PREACHING.

"If any man speak, let him speak as the oracles of God."

I PET. IV. 11.

The servant and messenger of God must so speak as God speaketh. God speaketh deeply, and to the heart. He lanceth the spirit, and woundeth the inward parts. He biddeth Esay shew the people their transgressions, and the house of Jacob their sins. God himself saith: "I visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate me." But unto those that repent them of their sins, and turn unto him, God saith: "Turn unto me and ye shall be saved." So must the minister of God: he must shew forth the mercy of God, and not hide his judgments. He hath the Lord's business in hand, he may not do it negligently. A flatterer maketh it his greatest care to please men, he seeketh their favour, he feareth to displease, and he dareth not to speak that that will be evil taken. He changes often as the weathercock. He dareth not strive against the stream. His heart is at the will of others. Nothing is so requisite in the steward of God as that he be found faithful, and that he speak those things whereunto the Lord hath sent him boldly; that they keep not back the message given them of God, nor fear to do their errand for any malice of men. "Who is it," saith St. Peter, "that will harm you, if you follow that which is good? Notwithstanding, blessed are ye if ye suffer for righteousness' sake: yea, fear not their fear, neither be troubled." If the Apostle speak this comfort to all Christians which have a care to serve God, and thereby exhorteth them to steadfastness, and to sanctify the Lord in their hearts, and to be ready to give an account of their faith, and of the hope that is in them; how much more ought preachers, and they which are appointed to the ministry, lay aside all fear and flattery of men! "Woe unto them that go down into Egypt for help! The Egyptians are men and not God; and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall all together fail."

JEWEL, BP., 1560.

SEPTEMBER 2.

GOD'S HERALDS.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Is. lviii. 1.

Christ telleth his disciples they are salt, and they are light. Salt must needs be sharp to a rotten wound. Light must needs be painful to a sore eye. A good physician must needs trouble and disquiet his sick patient before he can heal his disease, and a good surgeon must needs lance and rip up festered wounds. We are surgeons, we are physicians. The word of God is committed unto us, that by us it may be applied to season the earth, and that the light thereof should shine forth in all the world. "Cry out aloud, lift up thy voice as a trumpet." If the trumpet give an uncertain sound, who shall prepare himself to the battle? When God had called Jeremy to the office of a prophet, and said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee shalt thou speak;" he said further, "Fear not their faces, lest I destroy thee before them. For, behold, this day I have made thee a defenced city, and an iron pillar, and walls of brass against the whole land. Thou shalt not bend, thou shalt not yield. Thou shalt be a consuming fire, they shall be stubble before thee." Likewise saith God to Abraham: "Fear not, Abraham; I am thy buckler and exceeding great reward." When Moses sought to refuse the message, and thought himself over simple to go unto Pharaoh, God answered: "Certainly I will be with thee." And after he saith: "I have made thee Pharaoh's God: He shall tremble and quake at thy voice." So saith Christ: "What I tell you in darkness, that speak you in light; and, what ye hear in the ear, that preach ye on the houses. And fear ye not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

JEWEL, BP., 1560.

SEPTEMBER 3.

SABBATH, CEREMONIAL AND SPIRITUAL.

"Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."—Is. lvi. 2.

"The Church" (say the papists) "have changed the Sabbath-day into the Sunday, which Sabbath was commanded by God, and never man found fault thereat. Seeing, then, that the Church hath authority to change God's laws, much more hath it authority to make new laws necessary to salvation." There be two parts of the Sabbath-day; one is the outward bodily rest from all manner of labour and work; and this is mere ceremonial, and was taken away with other sacrifices and ceremonies by Christ at the preaching of the gospel. The other part of the Sabbath-day is the inward rest, or ceasing from sin, from our own wills and lusts, and to do only God's will and commandments. Of this part speaketh the prophet Esay: "He that taketh heed that he unhallow not the Sabbath-day, is he that keepeth himself that he do no evil; and they that hold greatly of the thing that pleaseth me, and keep my covenant, unto them will I give an everlasting name, that shall not perish." And moreover, the same prophet saith: "If thou turn thy feet from the Sabbath, so that thou do not the thing which pleaseth thyself in my holy day, then shalt thou be called unto the pleasant, holy, and glorious Sabbath of the Lord, where thou shalt be in honour; so that thou do not after thine own imaginations, neither seek thine own will, nor speak thine own words. Then shalt thou have thy pleasure in the Lord, which shall carry thee high above the earth, and feed thee with the heritage of Jacob, thy father; for the Lord's own mouth hath spoken it." This spiritual Sabbath, that is, to abstain from sin and to do good, are all men bound to keep all the days of their life; and not only on the Sabbath-day. And this spiritual Sabbath may no man alter nor change, no, not the whole Church. Hereby you may easily perceive that the Church hath not changed the special part of the Sabbath, which is to cease from sin and vice; but the ceremonial part.

CRANMER, ABP. AND M., 1556.

SEPTEMBER 4.

THE SABBATH DEFINED.

"They shall hallow my sabbaths."—EZEK. xlv. 24.

Sabbath doth signify rest and ceasing from servile work. And this here I think worthy to be noted, that the Lord saith not simply; "Sanctify the sabbath;" but "Remember that thou keep holy the sabbath-day;" meaning thereby, that the sabbath was of old ordained, and given first of all to the antient fathers, and then again renewed by the Lord, and beaten into the memory of the people of Israel. But the sum of the whole commandment is, keep holy the sabbath-day. This sum doth the Lord by and by more largely amplify, by reckoning up the very days, and particular rehearsing the whole household, to whom the keeping of the sabbath is given in charge. The sabbath itself hath sundry significations. For first of all, the scripture maketh mention of a certain spiritual and continual sabbath. In this sabbath we rest from servile work, in abstaining from sin, and doing our best not to have our own will found in ourselves, or to work our own works; but in ceasing from these, to suffer God to work in us, and wholly to submit our bodies to the government of his good Spirit. After this sabbath followeth that eternal sabbath and everlasting rest in which Esay speaketh very much and Paul also. But God is truly worshipped, when we, ceasing from evil and obeying God's Holy Spirit, do exercise ourselves in the study of good works. Secondly the sabbath is the outward institution of our religion. For it pleased the Lord, in this commandment, to teach us an outward religion and kind of worship, wherein he would have us all to be exercised. Now, for because the worshipping of God cannot be without a time, therefore hath the Lord appointed a certain time, wherein we should abstain from outward or bodily works; but so yet that we should have leisure to attend unto our spiritual business.

BULLINGER, 1524-1575.

SEPTEMBER 5.

GOD'S SABBATH TO BE REVERENCED.

"Hallow ye the sabbath day."—JER. xvii. 22.

God promiseth his favour and all prosperity to them that will keep the holy days ; saying, "Princes and kings shall go through thy gates," that is to say, thou shall be in prosperity, in wealth, and great estimation amongst thy neighbours. Again, "If ye will not keep my sabbath-day, I will kindle a fire in your gates;" that is to say, I will destroy you, I will bring you to nought, and burn your cities with fire. These words pertain as well unto us at this time, as they pertained to them at their time ; for God hateth the disallowing of the sabbath as well now as then ; for he is and remaineth still the old God : he will have us to keep his sabbath, as well now as then ; for upon the sabbath day God's seed-plough goeth ; that is to say the ministry of his word is executed ; for the ministering of God's word is God's plough. Now upon the Sunday God sendeth his husbandmen to come and till ; he sendeth his callers to come and call to the wedding, to bid the guests, that is, all the world, to come to that supper. Therefore, for the reverence of God, consider these things : consider who calleth, namely, God : consider again who be the guests ; all ye. Therefore I call you in God's name, come to this supper ; hallow the sabbath day ; that is, do your holy-day work, come to this supper ; for this day was appointed of God to that end, that his word should be taught and heard. Prefer not your own business therefore before the hearing of the word of God. Remember the story of that man which gathered sticks upon the holy day, and was put to death by the consent of God : where God shewed himself not a cruel God, but he would give a warning unto the whole world by that man, that all the world should keep holy his sabbath day.

LATIMER, BP. AND M., 1555.

SEPTEMBER 6.

THE LORD'S DAY.

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."—ACTS xx. 7.

They of the primitive church, did change the sabbath-day, lest, peradventure, they should have seemed to have imitated the Jews, and still to have retained their order and ceremonies ; and made their assemblies and holy restings to be of the first day of sabbaths, which John called Sunday (Rev. i. 10), or the Lord's day, because of the Lord's glorious resurrection upon that day. And although we do not in any part of the apostles' writings find any mention made that this Sunday was commanded us to be kept holy ; yet, for because, in his fourth precept of the first table, we are commanded to have a care of religion and the exercising of outward godliness, it would be against all godliness and christian charity, if we should deny to sanctify the Sunday ; especially since the outward worship of God cannot consist without an appointed time and space of holy rest. And yet as the hallowing of the Jewish sabbath, so also the sanctifying exercise of our Sunday, must be spent and occupied about four things which ought to be found in the holy congregation of christians, if their Sunday be truly sanctified and kept holy as it should be. First, let all the godly saints assemble themselves together in the congregation, let there be preached the word of God ; let the Gospel there be read. Then let there be made prayers and supplications for all the necessities of all people. Let the Lord be praised for his goodness, and thanked for his inestimable benefits which he daily bestoweth. Then, if time, occasion and custom of the church do so require, let the sacraments of the church be religiously ministered. Last of all, let entire humanity and liberality have a place in the saints' assembly ; let all learn to give alms privately, and relieve the poor daily, and to do it frankly and openly, so often as opportunity of time and causes of need shall so require.

BULLINGER, 1524-1575.

SEPTEMBER 7.

SABBATH KEPT ON THE SUNDAY.

"Gather my saints together unto me."—Ps. l. 5.

As concerning the abrogation, or alteration of ceremonies, we have a godly example of the sabbath. The sabbath was instituted and commanded of God to be kept of the children of Israel. Notwithstanding, because it was a sign or a ceremony, and did signify unto them that it was God which sanctified them with his Spirit, and not themselves with their holy works; and because, also, that all ceremonies and shadows ceased when Christ came, so that they might be done or left undone indifferently; our forefathers, which were in the beginning of the church, did abrogate the sabbath, to the intent that men might have an example of Christ's liberty, and that they might know that neither the keeping of the sabbath, nor of any other day is necessary, according to Paul, "Ye observe days, times, and months, I am afraid of you that I have laboured in vain towards you" (Gal. iv.). Howbeit, because it was necessary that a day should be reserved, in the which the people might come together to hear the word of God, they ordained in the stead of the sabbath, which was Saturday, the next day following which is Sunday. And although they might have kept the Saturday with the Jews, as a thing indifferent, yet did they much better to over-set the day, to be a perpetual memory that we are free and not bound to any day, but that we may do all lawful works to the pleasure of God and profit of our neighbour. But Paul addeth: "That no man judge us as concerning holy days, meats, and such other exterior things;" yea, and in no wise will he that we observe them, counting them more holy than other days. For they were institute that the people should come together to hear God's word, receive the sacraments, and give God thanks.

FRITH, M., 1533.

SEPTEMBER 8.

PRAYER DEFINED.

"*Continuing instant in prayer.*"—ROM. xii. 12.

Prayer is a lifting up of the mind unto God, or a friendly talking with the Lord, from an high and a kindled affection of the heart. In the word God speaketh unto us ; in prayer we speak unto him. Prayer is the pouring out of a contrite heart, with a sure persuasion that God will grant our requests, and give ear to the suits which we make unto him. This prayer must be only unto God. It is prayer unto God that only hath promise, that only hath example in the Scriptures. "Call upon me," saith God (Ps. l. 15). "Ask the Father in my name," saith our Saviour ; "ask, and ye shall have" (John xvi. 23). "When ye shall pray," saith Christ, "pray thus, Our Father which art in heaven" (Matt. vi. 9). So, and none otherwise, prayed all the patriarchs, prophets, apostles, and Christ himself, all, all true christians in all ages. In prayer no creature may be joined with God. This prayer, which must be made only to God, our apostle divideth into his parts, "requests," "supplications," "intercessions," "thanksgivings." *Requests*, or petitions, are when we pray for the increase of God's good gifts in us, and that of his mercy and favour he would give us whatsoever is necessary for body or soul ; and forasmuch as we cannot obtain anything for our own merits, that he would grant us all things for his Son, our Saviour's sake. *Supplications*, when we pray to be delivered from evil. *Intercessions*, when we pray for such as do afflict or wrong us. *Thanksgivings*, when we praise and thank God for the great mercies, graces, and gifts which we have received at his hands. Prayer generally may be divided into two parts, petition and thanksgiving : in the one we ask of God ; in the other we offer unto God ; both are accepted as sweet-smelling sacrifices ; pure, and through the merit of his Son pleasant in his sight.

SANDYS, ABP., 1576.

SEPTEMBER 9.

PRAYER.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

MATT. xxi. 22.

Pray unto God for all such things as are needful. And seeing we have need of one mediator and advocate, God hath given up his Son, Jesus Christ. Neither is any of our prayers acceptable unto God, but such as we offer through Jesus Christ. Therefore must we withdraw ourselves from all creatures, praying and desiring all things at God's hand only through the name of Jesus. How ought a man to call upon God through Christ? With belief that we doubt not but our prayer is heard already. To such a faith and confidence are we occasioned, in that God hath commanded us to pray, and promised that he will graciously hear us : " Knock, and it shall be opened unto you," &c. For what thing ought we to make our prayer unto God? For the understanding of his word, for remission of sins, for increase of faith, for love even towards our enemies, for help, patience, comfort, and all spiritual gifts. To pray for health and long life is not unright, so far as we commit and refer it unto the holy will of God. For we cannot make it better than the faithful Father, that knoweth best of all. And to pray for a long life is oftentimes nothing else than to desire to be kept long in misery. Good Hezekiah yet prayed with tears, that he might live for a season. Christ, the most perfect example of all, did pray, " Father, if it be possible, take this bitter draught from me ; nevertheless, not my will, but thine be done." Like as he now prayed, as the second and third time most earnestly, so ought we also without ceasing to call upon God. Some appoint God beforehand, what death he must suffer them to die. But they do best of all that prescribe unto the Lord their God neither fashion of death, nor time, neither other circumstance ; but refer all unto Him, who knoweth what is profitable and good, better than we ourselves. Moreover we must pray for wife and child, for friend and enemy, and for the whole congregation of the christians, that God may graciously take them all into his own protection. Unto prayer belongeth it also cheerfully to give God thanks for all bodily and ghostly benefits.

COVERDALE, BP., 1551.

SEPTEMBER 10.

PRAYER.

"Whatsoever ye shall ask the Father in my name he will give it you."—JOHN xvi. 23.

All Christians ought to understand that our prayers, and faith annexed to them, are grounded upon these promises: "Whatsoever you ask in my name, that will I do." And again: "If you ask anything in my name, I will do it" (John xiv.). And in the xvi. chap., "Verily, verily, I say unto you, whatsoever ye shall ask my Father in my name, he will give it you." Upon these promises is both our faith and prayer grounded. But, for because in asking of external things we be uncertain whether they be profitable for us or no, therefore we ask them with a condition (which although it be not expressed, yet it is always understood), "if it be God's will;" being certainly persuaded that, if those things we ask be profitable for us, we shall obtain them for his promise' sake. And, forasmuch as all good things come of God, whether they pertain to the body or to the soul, and at all times "to be delivered from adversity" is one of his singular benefits, we may, no doubt, beg the same at his hands, referring, notwithstanding, the granting of it to him, who knoweth what is better for us than we do ourselves. If you will spoil us of this liberty in praying, you shall not only bring prayer into a narrow room, but deprive us of one of the greatest and most singular consolations that a christian man can have in this world. We cannot assure ourselves that we shall obtain any external benefits by prayer at God's hands, because we know not whether that which we ask be profitable for us or no; and yet God forbid that we should cease from praying even for such things. We may lawfully ask any external benefit at God's hand, because he hath willed us so to do; and the same petition or prayer is a prayer of faith, because it hath a promise in the scripture to ground upon, which is, "Whatsoever you shall ask my Father in my name," &c., and such like.

WHITGIFT, ABP., 1583.

SEPTEMBER 11.

THE POWER OF PRAYER.

"The effectual fervent prayer of a righteous man availeth much."

JAM. v. 16.

By prayer the lepers were delivered from their leprosy. By prayer the blind were restored to their sight. By prayer they that were sick of the palsy were made whole. By prayer the woman of Canaan obtained health for her daughter. By prayer divers men obtained health for their sons and servants. By prayer the lame were restored to the right use of their limbs. By prayer the deaf were made to hear. By prayer the dumb recovered their speech. By prayer the dead were restored to life. By prayer sinners obtained remission of their sins. By prayer Mary Magdalene had seven devils cast out of her. By prayer the publican went home more justified than the Pharisee. By prayer the faith of Peter failed not. By prayer the Holy Ghost was purchased for the apostles and all the faithful. By prayer Christ and Stephen obtained remission for their enemies. By prayer Peter healed Æneas of the palsy. By prayer he raised up Tabitha from death to life. By prayer also he learned that all meats are pure, and none common or unclean. By prayer Cornelius deserved to receive the Holy Ghost before he was baptized. By prayer Peter was delivered out of prison. By prayer Paul saved so many as were with him in the ship from the danger of drowning. By prayer we live under the magistrates and head officers of the public weal peaceably and quietly, with all godliness and honesty. By prayer the Gospel of Christ hath ever had prosperous and fortunate progress. By prayer we are made safe in our sickness. By prayer the conversion of the Gentiles came fortunately to pass. By prayer the glory of God hath ever been promoted. By prayer the church of Christ hath ever had the victory over antichrist's synagogues. To conclude, by prayer all good things chance to us, and without prayer nothing prospereth with us fortunately. If I should go forth to recite all the histories of the holy Bible that make to the advancement of prayer, I should make a work longer than the Iliads of the Greek Poet, Homer.

BECON, S.T.P., 1538-1567.

SEPTEMBER 12.

PRAYER. HOW AND FOR WHAT TO PRAY.

"Seek ye first the kingdom of God, and his righteousness."

MAT. vi. 33.

In praying for ourselves we must take heed, that we desire not those things which should turn to our own private advantage, and to the hinderance or discommodity of other ; for this is not acceptable in the sight of God. The children of Zebedee desired Christ, that one of them might sit on his right hand and another on his left hand. But Christ answered and said : "Ye know not what ye ask." They desired the primacy, and to be aloft in superiority above all the disciples ; which made the other to have indignation at them both. That petition therefore is not lawful nor righteous, which hath a respect more to private advantage than to public utility : as if a physician should pray that many might fall sick, or that they that are sick might so continue long, that he might have the more advantage, or if an heir did pray that his parents might die shortly, that the heritage might quickly chance unto him. These and such like requests, inasmuch as they come forth from the flesh, and not from the Spirit, God, which is a Spirit, doth not hear them, as St. James saith : "Ye ask and receive not, because ye ask evil, that ye may consume it on your pleasures" (JAM. iv. 3). Let us therefore ask nothing but that maketh to the glory of God, the advancement of his most holy word, the increase of virtue, the destruction of vice, the health of our souls, the conservation of the public weal, and the profit of our neighbour. In all our petitions let us submit ourselves to the will and pleasure of God, nothing doubting but that he will grant us that we ask, or else things of more weighty importance, and more profitable for our salvation. For it is not alway convenient that we should obtain whatsoever we ask of God. He knoweth much better what we have need of than we ourselves do. Therefore in all things let us pray for godly and honest things, being alway contented to receive as it shall be God's most holy pleasure to give.

BECON, S.T.P., 1538-1567.

SEPTEMBER 13.

PRAYER FOR OUR ENEMIES.

"Pray for them which despitefully use you, and persecute you."

MAT. v. 44.

The Scripture teacheth both to pray for our enemies, and to forgive them, and also that God would revenge their cause himself in his justice. Our Saviour Christ prayeth for them that crucified him, saying, "Father, forgive them, for they know not what they do." St. Stephen likewise. But David many times prayeth the contrary, as, "Let his sorrow be turned on his own head, and let his wickedness fall upon his own pate," &c. These psalms and others are full of such like speeches. And where some expound such places to be a prophecy and foretelling of such mischief as should fall upon them, rather than a wishing or praying that they should fall, it is not ill that they say; but it may be doubted whether it be most agreeing to the text. But howsoever it be, this must be most taken heed of, that in all such prayers nothing be asked of malice against the party, which is hard for our froward nature to do, but only for the glory of God, which is to be sought in all our doings and prayers, which may be in shewing his justice. In the Lord's prayer we say, "Hallowed be thy name;" we desire not God only that he would direct both every man in his doings to set forth his glory, that his name may be hallowed; but also that he would stay, confound, and take away all hinderers of the same, with all their devices and subtle practices; that all stumbling blocks being taken away, his name may be sanctified in all nations. We learn to put a difference betwixt the man and the sin of man, and pray for mercy to the one, and justice to the other. Man is God's good creature, and to be beloved of all sorts: sin is of the devil and to be fled of all sorts. And it is a great difference, whether we pray for revenging our own private quarrel, which may not be in any case; or if it be for God's cause and glory, which we would seek the furtherance of by all means we may.

PILKINGTON, BP., 1560.

SEPTEMBER 14.

PRAYER AGAINST SATAN'S DEVICES.

"Lead us not into temptation, but deliver us from evil."

MAT. VI. 13.

It is daily prayed in the church of God, of as many as knoweth and feeleth their weakness, how soon man is carried away, either with affections, either by force of temptation, which the nature of man corrupted in no wise can resist, unto all kind of abomination ; that God of his mercy would defend those dangerous assaults of the devil, the world, the flesh, and sin, and saith, "*Ne inducas nos in tentationem.*" "Suffer us not to be overcome with temptation," nor carried away by the force of the devil into the danger of sin and iniquity, but deliver us from ill ; govern us with the light of thine eternal truth ; that neither by ignorance of knowledge of thy most holy word, neither by the imbecility and weakness of our infirm nature, we fall not away from thee. Great and wonderful was the prudence of David ; yet was he divers times carried away into many great sins, and so for the time made servant unto the devil and his own lusts, that with great difficulty and unspeakable penitence scarce could he in long time after moderate those wilful and rash affections : so dangerous a thing is it to be servant unto the devil, who would have all men, created unto the similitude of God, and redeemed with the most precious blood of his only Son, to be the eternal vessels of God's ire and vengeance, as he is himself. But these temptations, in Christ, we may overcome. "He came into the world to destroy the works of the devil" (1 John iii.). And no man may better overcome the devil, than he that is well persuaded of his malicious and insatiable ire towards God and man, knoweth and feeleth in himself that he is mortal enemy both unto God and unto all his most perfect works, ready always to pervert God's order in all things, as we may to our pain perceive in ourselves.

HOOPER, BP. AND M., 1555.

SEPTEMBER 15.

PRAYER.

"We will give ourselves continually to prayer."—ACTS vi. 4.

Prayer is a sure anchor in all storms, and they never perish that humbly fly unto it, and faithfully cleave unto it. Prayer is a salve for all sores, yea, it healeth body and soul. No kind of earthly physic that God hath made is good for all kind of folk at all times, and all kind of diseases: but this heavenly physic of prayer in wealth and woe, in plenty and poverty, in prosperity and adversity, in sickness and in health, in war and peace, in youth and age, in life and death, in mirth and sadness, yea, in all things and times, in the beginning, midst, and ending, prayer is most necessary and comfortable. Happy is that man that diligently useth it at all times. But he that will so effectually pray that he may obtain the thing he desireth, must first prostrate himself in the sight of his God, forsaking himself as unable to help himself, condemning himself as unworthy to receive such a blessing at the Lord's hands: and yet nothing doubting but that his God, that never forsaketh them that unfeignedly fly unto him, will deal with him in mercy and not in justice, deliver him and comfort him, not for any goodness that he findeth in him, but of his own mere pity, love, grace, and mercy, whereby he may shew himself a glorious God, a present help and succour to all afflicted and oppressed minds. He that findeth anything in himself, to help and comfort himself withal, needeth not to pray: but he that seeth and feeleth his present want and necessity, he will beg earnestly, crave eagerly, confessing where his relief is to be had. Let us therefore, in all our supplications and prayers unto the Lord, first confess our beggarly poverty and unableness to help ourselves, the want of his heavenly grace and fatherly assistance; and then our gracious God will plenteously pour his blessings into our empty souls, and fill them with his grace.

PILKINGTON, BP., 1560.

SEPTEMBER 16.

LIP SERVICE.

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."

MAT. XV. 8.

The gospel of God now set forth to the whole realm is of many so hated, that it is reject, refused, reviled, and blasphemed: and by those which have received the same, and would be counted to be great favourers thereof, yet it sustaineth much injury and reproach, and by their occasion is ill spoken of. For the great number of them, pretending a zeal thereto in their lips, and not in their hearts, counterfeiting godliness in name, but not in deed, live after their own pleasure, like epicures, and so ungodly as though there were no God. And what is it that St. Paul calleth the having of God's truth in unrighteousness, if this be not? These, having more knowledge of God than they had before, and receiving a taste of the heavenly gifts, notwithstanding retain their old vices in their corrupt manners and dissolute conversation, being nothing amended, but rather impaired. Which thing being in this case, what other thing should we look for than the severe and terrible judgment of God, to make us an example to all them that abuse his word, (sith by repentance we will not be amended, nor by the pure word of God be healed,) that thereby all men may learn how abominable it is before God, his name to be so dishonoured, and the doctrine of the gospel so lightly esteemed? The heathen poet [Juvenal] could not wink at such men, but with his pen rubbed them on the gall, which, pretending holiness, so dissolutely did live. And shall God's judgment leave them unpunished, which, always having in their mouth, "the gospel, the gospel," reasoning of it, bragging of it, yet in their conversation live after the world, the flesh, and the devil? which, as St. Paul wrote unto Titus, "confessing God with their mouth, deny him with their deeds."

CRANMER, ABP. AND M., 1556.

SEPTEMBER 17.

PRAYER AND KNOWLEDGE.

"I will pray with the Spirit, and I will pray with the understanding also."—I COR. xiv. 15.

If we will fight against the multitude of vices, we ought alway to watch, to have our mind armed, and to take the weapons of defence ; but specially to provide us of two, namely, prayer and knowledge, which be the chief armour of a christian man. Perfect prayer lifteth up the mind unto God ; knowledge armeth the mind with wholesome precepts, and honest opinions. These two cleave together, that the one cannot lack the other : for as the one maketh intercession, so the other teacheth how we ought to pray, namely, in the name of Jesus ; and what we ought to desire, even that which is wholesome for our soul's health. Now, though prayer be more excellent, because she talketh familiarly with Almighty God, yet is knowledge no less necessary : which as it ought not to be imperfect, so ought not prayer to be faint, slack, or without quickness ; neither can we well perform the great journey that we have to go, without the aid and help of these two means. The use of prayer is not to mumble and babble much, as they do that are not ripe in God's Spirit. For five words spoken in knowledge are better than ten thousand babbled with the mouth. Neither is it the noise of our lips, but the fervent desire of the mind, that God alloweth. Which fervent prayer, with like study or meditation of the holy Scripture, is able as well to put aback the great violence of our enemies, as to make easy our grievous adversity. If we with this heavenly manna and food of God be refreshed in the furtherance of our journey, it shall make us bold and strong to buckle with our enemies. For the doctrine of God, as it only is pure and undefiled, contrary to the nature of men's doctrines ; even so to them that, spiritually understanding it, may abide the hearing thereof, there is nothing sweeter nor more pleasant, and therefore the more worthy to be searched and well pondered. This is the river of comfort, the fountain of ease, the well that refresheth.

SEPTEMBER 18.

PRAYER.

"Pray without ceasing."—I THESS. v. 17.

When Adam had sinned, Thou gavest him mercy tofore he desired it; and wilt Thou deny us mercy, which now desire the same? Adam excused his fault, and accused thee; but we accuse ourselves and excuse thee; and shall we be sent away empty? Noe found favour when thy fury abounded, and shall we, seeking grace, be frustrate? Abraham was pulled out of idolatry when the world was drowned therein; and art thou his God only? Israel in captivity in Egypt was graciously visited and delivered, and, dear God, the same good Lord, shall we always be forgotten? How often in the wilderness didst thou defer and spare thy plagues at the requests of Moses, when the people themselves made no petition to thee at all! And seeing we not only now make our prayers unto thee through thy goodness, but also have a Mediator for us now far above Moses, even thy Son so dear, Christ Jesus, shall we, I say, dear Lord, depart ashamed? So soon as David had said, "I have sinned," thou didst forthwith answer to him that he should not die, thou hadst "taken away his sins." And, gracious God, even the self-same God, shall not we, which now with David gladly confess that we have sinned, (O pardon us!) shall we, I say, not hear by thy good Spirit that our sins are pardoned? Remember that thou hast not spared thine own only Son so dear, Jesus Christ, but given him for us all to die for our sins, to rise for our righteousness, to ascend for our possession-taking in heaven, and to appear before thee for us for ever, "a High-priest after the order of Melchisedec," that through him we might have free access to come to thy throne, now rather of grace than of justice. Remember that thou by him hast bidden us "ask," and promised that we "shall receive," saying, "Ask and you shall have; seek, and you shall find; knock, and it shall be opened unto you."

BRADFORD, M., 1555.

SEPTEMBER 19.

PRAYER—IMPORTUNITY.

"He spake a parable unto them to this end, that men ought always to pray, and not to faint."—LUKE xviii. 1.

To what end and to what purpose brought Christ this parable of the wicked judge? The end is, that we should be continually in prayer. Prayer is never interrupted but by wickedness. We must therefore walk orderly, uprightly, calling upon God in all our troubles and adversities; and for this purpose there is not a more comfortable lesson in all the scripture, than here now in the lapping up of the matter. Therefore I will open it unto you. You miserable people, if there be any here amongst you, that are oppressed with great men, and can get no help, I speak for your comfort; I will open unto you whither ye shall resort, when ye be in any distress. His good-will is always ready, always at hand, whensoever we shall call for it; and therefore he calls us unto himself. We shall not doubt, if we come to him. Mark what he saith to cause us believe that our prayers shall be heard; *et Deus non faciet vindictam*? He reasons after this fashion: "Will not God," saith he, "revenge his elect and hear them;" seeing the wicked judge heard the widow? He seemeth to go plainly to work: he willeth us to pray to God, and to none but to God. We have a manner of reasoning in the schools, and it is called, *a minore ad majus*, "from the less to the more," and that may be used here. The judge was a tyrant, a wicked man. God is a patron, a defender, father unto us. If the judge then, being a tyrant, would hear the poor widow, much more God will hear us in all distresses: he being a father unto us, he will hear us, sooner than the other, being no father, having no fatherly affection. Moreover God is naturally merciful. The judge was cruel and yet he helped the widow; much more then will God help us at our need.

LATIMER, BP. AND M., 1555.

SEPTEMBER 20.

COMMON PRAYER AND PRAISE.

"He kneeled down and prayed with them all."—ACTS xx. 36.

Although it be true that the minister is the mouth of the people to God, yet doth it not follow that he is the *only* mouth of the people unto the Lord, and although we read that the people used to give their consent unto the prayer pronounced of the minister by this word "Amen;" yet if you will hereof conclude that they ought only to say "Amen," and at no time join as well in voice as in heart with the minister, then besides the weakness of your conclusion, the practice of the church of God will sufficiently confute you. We read that when Peter and John were let go, after their examination before the priests and elders, for healing the man that was lame from his mother's womb, they came to the rest of his disciples, and declared to them what had happened; "and when they heard that, they lift up their voices to God with one accord, and said, Lord, thou art God," &c. (Acts iv.). So that the minister here was not the only mouth of the people but the whole company that was assembled joined together in this prayer, lifted up their voices and spake with one accord. Pliny in an epistle to Trajan, the Emperor, concerning the Christians, writeth that their custom was "to meet together early at an appointed day, and to sing together a song unto Christ, as unto God." Chrysostom, going about to prove that in some respect there is no difference betwixt the priest and people, useth this for an example, that in public prayer they sometime join together. His words be these: "A man may also see the people to offer many prayers together; for common supplications are made both of the priest and of them, and they all say one prayer," &c. Basil likeneth the sound of men, women, and children, praying in the church, to the roaring of the waves against the sea-banks.

WHITGIFT, A.B.P., 1583.

SEPTEMBER 21.

THE LORD'S PRAYER.

"After this manner pray ye: Our Father," &c.—MAT. vi. 9.

This prayer of our Lord may be called a prayer above all prayers; the principal and most perfect prayer; which prayer ought to be regarded above all others, considering that our Saviour himself is the author of it: he was the maker of this prayer being very God and very man. It must needs be perfect, good, and of great importance, being our Saviour's teaching, which is the wisdom of God itself. There be many other psalms and prayers in Scripture very good and godly; and it is good to know them; but it is with this prayer, The Lord's Prayer, I say, like as with the law of love. All the laws of Moses, as concerning what is to be done to please God, how to walk before him uprightly and godly, all such laws are contained in this the law of love: "Thou shalt love the Lord, thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbour as thyself." Even so is it with this prayer. For like as the law of love is the sum and abridgment of the other laws, so this prayer is the sum and abridgment of all other prayers: all the other prayers are contained in this prayer; yea, whatsoever mankind hath need of to soul and body, that same is contained in this prayer. There is no word nor letter contained in this prayer, but it is of great importance and weight; and therefore it is necessary for us to know and understand it thoroughly, and then to speak it considerably with great devotion: else it is to no purpose to speak the words without understanding; it is but lip-labour and vain babbling and so unworthy to be called prayer. Therefore when you say this prayer, you must well consider what you say: for it is better once said deliberately with understanding, than a thousand times without understanding, which is in very deed vain babbling and so more a displeasure than pleasure unto God. If it be said to the honour of God, then it hath its effect, and we shall have our petitions.

LATIMER, BP. and M., 1555.

SEPTEMBER 22.

THANKSGIVING FOR THE BENEFITS WE HAVE RECEIVED.

"Let us offer the sacrifice of praise to God continually."

HEB. xiii. 15.

What great causes we have to give thanks unto God, if we consider his manifold benefits wherewith he garnisheth us daily! He made us first of all not only like unto his own image, but also, when through the sin of Adam we were lost and damned, he saved us again freely of his great mercy by Jesus Christ. And though we sin sometime through the fragility of human nature contrary to our promise at baptism, yet he hath mercy for us laid up in store, if we faithfully repent and amend our lives. He preserveth us from many grievous enormities, into which we should undoubtedly fall headlong, if we were not preserved by his goodness. He, like a most gentle father feedeth us, and sendeth us all things necessary for this needy and poor life. He appointeth his holy angel to wait upon us, that we may be oppressed with no evil. He giveth us favour in the sight of men. He sendeth unto us health both of body and soul. He granteth us whatsoever we ask in the name of his Son, Jesus Christ. What would we have more? Yea, and that which to a Christian man should be most acceptable and thankful, he hath prepared for us an everlasting kingdom, full of all joy, pleasure, glory, and felicity. No heart can think, no tongue can express, no eye hath seen these treasures that God hath prepared for so many as love him. Who hath ever had so bounteous a Lord, and so gentle and loving a Father? He loveth where he was not loved. He enricheth where he was hated. He doth good to them that despised his most holy will. O burning charity! O incomparable love! O kindness unspeakable! How will we now recompense this exceeding benignity of this our bounteous and celestial Father? What doth he require of us again? Forsooth, thanksgiving. He that giveth hearty thanks to God for the benefits received maketh God amends largely.

BECON, S.T.P., 1538-1567.

SEPTEMBER 23.

THANKFULNESS.

"Be ye thankful."—COL. iii. 15.

Much are we bound to thank God in all things : for ourselves have we nought but sin and vanity, but through his gracious favour have we all goodness, and be that we be. And since all our goodness cometh of him, we must again be thankful unto him, and keep his commandments ; for else we may fear lest he take his gifts from us, and then shall we receive the greater damnation. If thou have received the knowledge of his word, give him thanks, and be a faithful minister thereof ; for else he shall deliver thee unto thine own fantastical imaginations, and cast thee headlong into an heap of heresies, which shall bring thee into utter destruction. If he give thee faith in his word, give him thanks, and bring forth the fruits thereof in due season ; for else he will take it away from thee, and send thee into final desperation. If he give thee riches, then give him thanks, and distribute them according to God's commandment, or else he shall take them from thee (if he love thee), either by thieves, by water, by death of thy cattle, by blasting thy fruits, or such other scourges, to cause thee to love him, because he would alienate thine heart from them : This, I say, he will do, if he love thee, to make thee put thine whole trust in him, and not in these transitory things. But if he hate thee, then will he send thee great prosperity, and increase thee plentifully, and give thee thy heaven in this world, unto thine everlasting damnation in the life to come, and therefore fear, and take good heed whilst thou hast leisure. If thou ask me what his honour, praise, and thanks are ? I answer, that his honour, praise, and thanks, is nothing else but the fulfilling of his commandments.

FRITH, M., 1533.

SEPTEMBER 24.

GRACE BEFORE MEALS.

"They did eat their meat with gladness and singleness of heart."

ACTS ii. 46.

Let us not think it enough to have corporal food, except it be blessed of God. Neither ought we to think that our bodily sustenance cometh only of our own policy, but much more rather of God's blessing, which except he did fortune our travails, all our labours were but vain as the Psalmograph saith : "Cast thy care upon the Lord and he shall nourish thee" (Ps. lv. 22). Thus we see that our corporal food is the gift of God, and he it is that feedeth so many as repose their affiance in him. Therefore ought we, before we taste any meat at the time of our repast, to pray unto God that he may bless the meat that we shall then receive, confessing that whatsoever we have, we altogether receive it of his bounteous hand. O merciful God, we come now-a-days unto the table as though we were heathen, and knew no part of God ; at the least as though we were nothing bound unto God, and as though God were but a little beneficial unto us. With what reverence do we approach to our meat ? And as we come unreverently and swinishly to the table, so do we continue all the whole time of our repast. The table should be replenished with readings and talkings of the holy scriptures, with debating of serious and honest matters, and with godly meditations ; but in the stead of them there are present blasphemies, detractions, slanders, back-bitings, lascivious tales, wanton communication, unclean jestings, uncharitable railings, and an whole sea of evils. This causeth that so many unfitting things be committed at the table. This causeth that so many fall into surfeiting and drunkenship. This causeth that so many die before their time. This causeth that the hand of God's blessing is shortened. We ought therefore surely, when we go to dinner or take any repast, to desire God for to bless our meat and to make it healthful and profitable to our bodies.

BECON, S.T.P., 1538-1567.

SEPTEMBER 25.

NATURE AND USE OF SACRAMENTS.

"Shew the Lord's death till he come."—I COR. xi. 26.

By the word of God we must know what the nature and use of a Sacrament is. The office of a Sacrament is this: to shew unto us outwardly that the merits of Christ be made ours, for the promise sake which God hath made unto these that believe; and these sacraments by faith doth applicate and apply outwardly unto him that in faith receiveth them the same grace, the mercy, the same benefits that is represented by the sacraments, but not so by the ministration of the sacraments, as though they that receive them were not before assured of the same graces and benefits represented by the sacraments. That were a manifest error; for in case the sacraments could give us very Christ, the promise of God were in vain, the which always appertain unto the people of God before they receive any sacrament; but they be the testimonies of promise, and declare unto us for an infallible verity, and unto the church of Christ, that we be the people that God hath chosen unto his mercy, and that by faith we possessed before Christ; and in faith, friendship, and amity with God we receive these sacraments, which are nothing else but a badge and open sign of God's favour unto us, and that we by this livery declare ourselves to live and die in his faith against the devil, the world, and sin. But he that supposeth to make Christ his, and all Christ's merits, by the receiving of the outward sign and sacrament, and bringeth not Christ in his heart to the sacrament, he may make himself assured rather of the devil and eternal death, as Judas and Cain did (Mat. xxvi. Gen. iv.). For the sacrament maketh not the union, peace and concord between God and us, but it ratifieth, stablisheth, and confirmeth the love and peace that is between God and us for his promise sake.

HOOPER, BP. AND M., 1555.

SEPTEMBER 26.

SACRAMENTS, WHY CHIEFLY ORDAINED.

“ *Counsel and strength for the war.*”—2 KINGS xviii. 20.

Seeing then that man is so sick, so prone and ready to fall, and so cruelly invaded when he hath sinned of the fiend, the flesh, and the law, that he is oft put to flight, and feared, and made to run away from his Father ; therefore hath the God of all mercy, and of infinite pity and bottomless compassion, set up this sacrament as a sign of a high hill, whence it may be seen on every side, afar and near, to call again them that be fled and run away. And with this sacrament he (as it were) clucketh to them as an hen doth for her chickens, to gather them under the wings of his mercy ; and hath commanded his sacrament to be had in continual use, to put them in mind of mercy, laid up for them in Christ's blood, and to witness and testify it unto them, and to be the seal thereof. For the sacrament doth much more vehemently print lively the faith, and make it sink down into the heart, than do bare words only. As a man is more sure of that he heareth, seeth, feeleth, smelleth, and tasteth, than that he heareth only. Now when the words of the testament and promises are spoken over the bread, “ This is my body that shall be broken for you,” “ This is my blood that shall be shed for you ;” they confirm the faith ; but much more when the sacrament is seen with the eyes, and the bread broken, the wine poured out or looked on ; and yet more when I taste it and smell it. As ye see when a man maketh a promise to another with light words between themselves, and as they be departed, he to whom the promise is made beginneth to doubt whether he will remember his promise, to bide by it or not : but when any man speaketh with advisement and deliberation, the words are then more credible ; but yet if he swear, it confirmeth the thing more, and yet the more if he strike hands, if he give earnest.

SEPTEMBER 27.

SACRAMENTS—HOW BENEFICIAL.

"Purifying their hearts by faith."—ACTS xv. 9.

The outward enjoying of the Sacraments of itself alone doth not reconcile us with God ; but if they be used with faith, then, as St. Peter saith (Acts xv.), through faith doth God purify the hearts. As for the apostles, they ministered the sacraments diligently, purely, and simply, and so, without any addition, distributed them unto the people of God. Touching baptism, there are many ensamples in the Acts of the Apostles. The Supper of Jesus Christ had the Corinthians somewhat altered : and when Paul pointed them again to the true ordinance and right use, he taketh the simple words and institution of Jesu Christ, without any more addition, and layeth those before them, commandeth them to follow the same, and holdeth them therewith well content. And thus did the holy apostles gather together all heathen and people, through the preaching of the gospel and ministration of the Sacraments in the Church, whose Head is Christ, in whom they are builded and preserved. Moreover, they did not lade them sore with any ceremonies. For in the Acts of the Apostles, the second chapter, where as a perfect shape of a right Christian congregation is described, we have, first, the sending of the apostles, among whom Peter did first preach the gospel, that is to say, repentance and forgiveness of sins in Christ Jesu. Then baptized he them that were become the people of God. Afterward followeth it, that they which were become Christian, continued in the doctrine of the apostles, in prayer, in breaking of the bread, and in the fellowship. Here are the right substantial points of the Christian Church, sufficiently expressed ; the doctrine of amendment of life and remission of sins, baptism, the continuing and increasing in Christ's doctrine, prayer, the holy Supper of the Lord, and the fellowship, that is love, kindness, and works of mercy. And thus it is manifest that the apostles taught all nations no new nor strange thing, but even the same that they had received of the Lord.

COVERDALE, BP., 1551.

SEPTEMBER 28.

SACRAMENTS DEFINED.

"This is the token of the covenant."—GEN. ix 12

The Sacraments are badges or tokens, both of Christians and of Christianity. Of *Christians*.—For by them are visibly discerned the faithful from pagans, and Christians from the Jews, Turks, and all profane atheists. Of *Christianity*.—For as circumcision, in the old law, was a token how the corrupt and carnal affections of the mind should be subdued, and that the Lord requireth not so much an outward of the body, as an inward circumcision of the heart ; so baptism telleth us, that being once dead unto sin, we are to live unto righteousness, that all we, which have been baptized into Jesus Christ, have been baptized into his death, &c., and must walk in newness of life, &c., for we have put on Christ by baptism. And as the Pascal lamb was to the Jews a token that the flight of sin should always be fresh in memory, and that it should be celebrated, not with old leaven, neither in the leaven of maliciousness, but with the unleavened bread of sincerity and truth (1 Cor. v. 8) ; so the participation of one loaf and of one cup in the Lord his supper doth commend unto our consideration a sweet concord, a brotherly unanimity, and a constant continuance in the true worship of God, without favouring of idolatry in any respect (1 Cor. x. 7). Infinitely doth God declare his unspeakable and incomprehensible good will to manward, yet in these days by none outward things more notably and effectually than by the Sacraments. For, of baptism, saith Christ, "He that believeth and is baptized shall be saved." And Peter, "Amend your lives and be baptized every one, for the remission of sins." And Paul, "Husbands, love your wives even as Christ loved the Church, and gave himself for it, that he might sanctify it and cleanse it by the washing of water through the word" (Eph. v. 25). And of the Lord's Supper saith our Saviour Christ, touching the bread, "This is my body," &c., and of the cup, "This is my blood," &c. (Mat. xxvi. 28 ; Luke xxii. 20).

TH. ROGERS, A.M., 1576-1615.

SEPTEMBER 29.

SACRAMENTS, SIGNIFICANT OF GRACE.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I COR. xi. 26.

The water of baptism and the holy bread and wine of the holy communion, none other person did ordain, but Christ himself. And Christ ordained his bread and his wine and his water, to our great comfort, to instruct us, and teach us what things we have only by him. But antichrist on the other side hath set up his superstitions, under the name of holiness, to none other intent, but as the devil seeketh all means to draw us from Christ, so doth antichrist advance his holy superstitions, to the intent that we should take him in the stead of Christ, and believe that we have by him such things as we have only by Christ; that is to say, spiritual food, remission of our sins, and salvation. First, our Saviour Christ ordained the water of Baptism to signify unto us, that as that water washeth our bodies outwardly, so be we spiritually within washed by Christ from all our sins. And as that water is called water of regeneration, or new birth, so it declareth unto us, that through Christ we be born anew, and begin a new life towards God; and that Christ is the beginning of this new life. And as the body that is new born, although it hath life within it, yet can it not continue without meat and drink, even so can we not continue in the spiritual life towards God, except we be continually nourished with spiritual food: and that spiritual food is Christ also. For as he is the first beginning of our spiritual life, so is he the continuance and ending thereof and for this cause did Christ ordain in the holy communion to be eaten bread, and drunken wine, that we should surely believe, that as our bodies are fed with bread and wine in these holy mysteries, so be we out of doubt that our souls are fed spiritually with the lively food of Christ's body and blood; whereby we have remission of our sins and salvation.

CRANMER, ABP. AND M., 1556.

SEPTEMBER 30.

SACRAMENTS, SIGNIFICANT OF GRACE.

"If ye keep my commandments, ye shall abide in my love."

JOHN XV. 10.

Now like as he (Christ) was born in rags, so the converting of the whole world is by rags, by things which are most vile in this world. For to go to the matter : what is so common as water ? Every foul ditch is full of it, yet we wash our remission of our sins by baptism. For like as he was found in rags, so we must find him by baptism. There we begin : we are washed with water ; and then the words are added : for we are baptized in the name of the Father, the Son, and the Holy Ghost, whereby the baptism receiveth his strength. Now this sacrament of baptism is a thing of great weight ; for it ascertaineth and assureth us, that like as the water washeth the body and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth it from all filth and uncleanness of sins. So likewise go to the Lord's supper : when the bread is consecrated, when the words are spoken over it, then it is such an office that it beareth the name of the body and blood of Christ. Like as the magistrates because of their office are called *Dii*, "Gods" ; so the bread representeth his body, so that we go unto it worthily, and receive it with a good faith. Then we be assured that we feed upon him spiritually. And like as the bread nourisheth the body, so the soul feedeth upon the very body and blood of Christ by faith, by believing him to be a Saviour which delivered man from his sin. And so it appeareth that we may not seek Christ in the glistening of the world : for what is so common as water ? What is so common as bread and wine ? Yet he promised to be found there, when he is sought with a faithful heart. So will you have Christ ? Where shall you find him ? Not in the jollities of this world, but in rags, in the poor people, there shall ye find him.

LATIMER, BP. AND M., 1555.

OCTOBER 1.

SACRAMENTS, SIGNS AND SEALS OF GRACE.

"The king sealed it with his own signet."—DAN. vi. 17.

Many most grievous abuses about the sacraments have the priests most ungodly brought into the church of Christ, and taught them as necessary verities to be believed under pain of damnation. But these monsters of popish doctrines the faithful and godly pastor must avoid, as most noisome and trustful pestilence, yea, as the tares of the enemy and the seed of the devil, and teach the doctrine and use of the sacraments according to Christ's ordinance; and that the sacraments of themselves do not confer and give grace, neither bring salvation of their own virtue, power, and dignity (as the papists say), but that they are testimonies, signs, and seals of God's grace, favour, and mercy towards us, and do lively represent and set forth unto us the great clemency and singular goodness of God toward all such as repent, and lay hand by strong faith on his most merciful promises made in the death of his Son Christ; and, in fine, that the sacraments are the very same to the believing Christian, that "the word of God is," as St. Austin saith, "A sacrament is a visible word." For look, what the word of God is to the ear of a Christian, the very same is the sacrament to the eye of a Christian; and the Holy Ghost worketh mightily by them both. So that as the word is not preached in vain, but bringeth forth fruit in them which are appointed unto everlasting life, even so is it with the sacraments. They are not received in vain of them that come worthily unto them, and know the right use of them, and unto what end they were ordained of our Lord and Master, Christ. These sacraments ought not to be ministered in corners: but as the word of God is preached openly, and where great confluence of people is, so likewise ought the sacraments to be ministered in the presence of the people, and where greatest resort is, yea, and that with high solemnity and great reverence, that all being present may be edified. And as a faithful pastor in his sermons exhorteth his hearers to come diligently unto the oft hearing of God's word; so ought he in like manner to move, excite, and stir up his auditors unto the often receiving of the Lord's supper.

BECON, S.T.P., 1538-1567.

OCTOBER 2.

SACRAMENTS, SEALS OF GRACE.

"See, here is water : what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart thou mayest."

ACTS viii. 36, 37.

Whether grace is conferred by virtue of the sacraments is a point about which many are in doubt. And there have been some who have altogether held the affirmative, and were desirous that this doctrine should be established by public authority. But when others clearly saw how many superstitions such a determination would bring with it, they made it a primary point to endeavour in all ways to shew that nothing more is to be granted to the sacraments than to the external word of God, for by both these kinds of word is signified and shown to us the salvation obtained for us through Christ, which as many are made partakers of as believe these words and signs, not indeed by the virtue of the words, or of the sacraments, but by the efficacy of faith. Moreover it was added that it was impossible that the sacraments should be worthily received, unless those who receive them have beforehand that which is signified by them, for unless faith is present, they are always received unworthily, but if they who come to the sacraments are endued with faith, they have already received through faith the grace which is proclaimed to us in the sacraments, and then the reception and use of the sacraments is the *seal and obsequiation of the promise already apprehended*. And as the external words of God avail to the quickening and exciting of our faith, which is often torpid, and in a manner laid asleep in us, this same thing also the sacraments can effect by the power of the Holy Spirit, and their use is of no little benefit to confirm our minds, otherwise weak, concerning the promises and the grace of God. We were anxious that these things should be determined and established by authority concerning the sacraments, that their use might at length be restored to a state of purity and simplicity.

PETER MARTYR, REG. DIV. PROF., OXFORD, JUNE 14, 1552.

OCTOBER 3.

SACRAMENTS, GOD'S SEALS.

"This seal, The Lord knoweth them that are his."—2 TIM. ii. 19.

As praying and hearing, so the worthy reception of God's sacraments, is not only a sealing of his grace unto us, but also a testifying of our godliness towards him. His sacraments are two in number, instituted by Christ to be received of Christians: by the one, which is baptism, we are received and incorporated into the church of Christ; by the other, which is the eucharist, or Lord's Supper, we are nourished and fed unto life everlasting. These are pledges and assurances of remission of sins, and salvation, purchased by the death of Christ. These are God's seals, added unto his most certain promises for the confirmation of our weak faith, weak by reason of the infirmity of our flesh. "For if we were spiritual," saith Chrysostom, "we should not need these corporal signs." We being now prepared and purposed to be partakers of this holy mystery, the sacrament of the body and blood of Christ, it standeth us upon to have that due consideration which the weight of a matter so nearly concerning our salvation doth require, to the end that we may to our comfort and profit receive the same. In this sacrament there are two things, a visible sign, and an invisible grace; there is a visible sacramental sign of bread and wine, and there is the thing and matter signified, namely, the body and blood of Christ; there is an earthly matter, and an heavenly matter. The outward sacramental sign is common to all; as well the bad as the good. Judas received the Lord's bread, but not that bread, which is the Lord to the faithful receiver. The spiritual part, that which feedeth the soul, only the faithful do receive. For he cannot be partaker of the body of Christ, which is no member of Christ's body. This food offered us at the Lord's table is to feed our souls withal: it is meat for the mind, and not for the belly. Our souls, being spiritual, can neither receive nor digest that which is corporal.

SANDYS, ABP., 1576.

OCTOBER 4.

SACRAMENTS, SIGNS AND SEALS OF GRACE.

"Show the Lord's death till he come."—1 COR. xi. 26.

We allow the sacraments of the church, certain holy signs and ceremonies, which Christ would that we should use, that by them he might set before our eyes the mysteries of our salvation and might more strongly confirm our faith. We acknowledge there be two sacraments, that is to say baptism and the sacrament of thanksgiving. For thus many we see were delivered and sanctified by Christ. We say that baptism is a sacrament of the remission of sins, and of that washing, which we have in the blood of Christ; and that no person, which will profess Christ's name, ought to be restrained or kept back therefrom: no, not the very babes of Christians; forsomuch that they be born in sin, and do pertain unto the people of God. We say that *eucharistia*, the supper of the Lord, is a sacrament, that is to wit, an evident token of the body and blood of Christ, wherein is set, as it were, before our eyes, the death of Christ, and his resurrection, and what act soever he did whilst he was in his mortal body; to the end we may give him thanks for his death and for our deliverance; and that by the often receiving of this sacrament, we may daily renew the remembrance thereof, to the intent, we being fed with the body and blood of Christ, may be brought into the hope of the resurrection and of everlasting life, and may most assuredly believe that the body and blood of Christ doth in like manner feed our souls, as bread and wine doth feed our bodies. To this banquet we think the people of God ought to be earnestly bidden, that they may all communicate among themselves, and openly declare and testify both the godly society which is among them, and also the hope which they have in Christ Jesu.

JEWEL, BP., 1560.

OCTOBER 5.

SACRAMENTS, SIGNS OF GRACE.

"To signify the accomplishment."—ACTS xxi. 26.

It is a certain and true doctrine of all such as profess the gospel, that the outward signs of the Sacrament do not contain in them grace, neither yet that the grace of God is of necessity tied unto them, but only that they be seals of God's promises, notes of Christianity, testimonies and effectual signs of the grace of God, and of our redemption in Christ Jesus, by the which the Spirit of God doth invisibly work in us, not only the increase of faith, but confirmation also. This difference there is betwixt these external elements, being selected to be sacramental signs (that is betwixt water in baptism and common water, bread and wine in the eucharist and usual bread and wine) that these now be sacraments sanctified to another use, to a spiritual use, to the nourishing of faith, and feeding of the soul, to be instruments of the Holy Ghost, by the which, as by instruments, we be fed to eternal life. Furthermore you cannot be ignorant that whosoever contemneth these external signs, and refuseth them, cannot be a member of Christ, neither yet be saved. There is such a similitude betwixt the signs and the thing signified, that they are not only in scripture usually called by the names of those things whereof they be sacraments (as bread the body of Christ, and water regeneration), but also that the contumely or contempt done to the one doth redound to the other, that is, the contempt of the signs is the contempt of the things signified, and therefore St. Paul saith (1 Cor. xi.): "he that eateth and drinketh unworthily eateth and drinketh his own damnation, not discerning the Lord's body" and Christ (John iii.): "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven."

WHITGIFT, ABP., 1583.

OCTOBER 6.

SACRAMENTS, SEALS OF GOD'S PROMISES.

"A seal of the righteousness of the faith."—ROM. iv. 11.

St. Paul calleth circumcision (a sacrament of the old law) "The seal of the righteousness of faith;" and as that was a seal in that time to our fathers of righteousness, so be our sacraments to us in these days seals of God's promises unto us, and all have one strength and virtue. The Scripture of God is the indenture betwixt God and us, wherein is contained both the promises, grace and mercy, that God offereth to the world in His Son Christ, and also the conditions which He requires to be fulfilled in our behalf. The sacraments are the seals set to this indenture, to strengthen our faith, that we do not doubt. For as it is not enough to write the conditions of a bargain in an indenture except it be sealed, so God for our weakness thought it not sufficient to make us promise of His blessings in writing in His Scripture; but He would seal it with His own blood, and institute His sacraments as seals of the same truth, to remain to be received of us in remembrance of Him and strengthening our faith. Baptism is a sacrament sealed by God and sealing our consciences that God taketh us for His children and servants; and we offer and bind ourselves to serve Him only as a Lord and Father. The Supper is also a sacrament, wherein He feeds us spiritually, thus taken into His service, with His own precious body and blood; and we, reckoning with ourselves wherein we have offended Him, ask mercy, nothing doubting to obtain it, and renew our bond to Him which we have so often broken, and promise to do so no more. So that when God giveth these His sacraments to us by His ministers and we receive the same, the bargain is full made betwixt God and us, the writing sealed and delivered; we are become His people, and He our God; we to serve, love, honour, and worship Him; and He to help, deliver, defend, and provide for us all necessities.

PILKINGTON, BP., 1560.

OCTOBER 7.

BAPTISM DEFINED AND EXPLAINED.

"By one Spirit are we all baptized into one body."—1 COR. xii. 13.

What is baptism? The washing of every believing Christian in water that taketh upon him to profess the name of Christ; which water certifieth our faith of the inward washing and cleansing of our souls by the Spirit of God; a token of our regeneration, of the mortification of our flesh, of our burial with Christ, and of our resurrection unto a new life. If the believing Christians only be baptized, according to this saying of Christ, "He that believeth and is baptized shall be saved;" why should the infants be baptized, which for imperfection of age are not able to believe? Though infants have not power to believe, or to confess their belief, yet have they faith imputed unto them for the promise' sake of God, because they be the seed of the faithful; as he said to Abraham, "I will be thy God, and the God of thy seed." Seeing then that they also have the promise of salvation, why should they be forbidden the promised pledge or seal of the same promise of salvation? The sacraments of the Jews differed nothing from ours in effect, but only in the outward element and form of executing the same; why then should our infants be more forbidden baptism than the Jews' infants were forbidden circumcision at the eighth day? Seeing we read that the Apostles baptized sundry households, as of Stephana, Lydia, Onesiphorus, &c. (if a man guess at a thing whereof we have no certainty), it is like enough that they baptized some infants also. But to leave all guesses and uncertain conjectures, we are sure that the Jews' infants passed with their parents out of Egypt through the Red Sea and under the cloud, which were tokens of our baptism. What if the infants die before they receive the sacrament of baptism? God's promise of salvation unto them is not for default of the sacrament minished, or made vain and of no effect.

BECON, S.T.P., 1538-1567.

OCTOBER 8.

BAPTISM, SIGNIFICANT OF GRACE.

"He shall baptize you with the Holy Ghost and with fire."

MAT. iii. 11.

Baptism is called a Sacrament, because it is annexed unto the promise of eternal joy, to testify that the promise of grace verily appertaineth unto him that is christened. Yet to declare the virtue of this more plainly, let us consider the words of baptism, the which containeth in themselves the whole and sum of the testament, the benediction wherewith we are consecrated, dedicated, and offered unto God, and God's name invoked upon us, after this sort: "I," saith the minister, "by the commandment of God, and in the place of Christ, do christen thee; to say, do testify by this external sign thy sins to be washed away, and that thou art reconciled unto the living God of our Mediator, Jesus Christ." And this is the sign wherewithal God marketh all that be living in this world; and his friends by these means he sealeth in the assurance of remission of sin, which thou hast first in spirit received by faith, and for the promise made unto thy father and his posterity. For the promise of God, the remission of sin, appertaineth not only unto the father, but also unto the seed and succession of the father, as it was said unto Abram (Gen. xvii.), "I will be a God unto thee and to thy seed after thee." It is ill done to condemn the infants of the Christians that die without baptism, of whose salvation by the scripture we be assured. I would likewise judge well of the infants of the infidels, who hath none other sin in them but original, the sin of Adam's transgression. And as by Adam sin and death entered into the world, so by Christ justice and life. Whereas the infants doth not follow the iniquity of the father, but only culpable for the transgression of Adam, it shall not be against the faith of a Christian man to say that Christ's death and passion extendeth as far for the salvation of innocents as Adam's fall made all his posterity culpable of damnation.

HOOPER, BP. AND M., 1555.

OCTOBER 9.

BAPTISM.

"They were baptized in the name of the Lord Jesus."

ACTS viii. 16.

Baptism is a sign of profession and mark of difference, whereby Christians are discerned from other men that are no Christians. How the sacraments are tokens ; and therefore that baptism is a sign of the true church, which be Christians it is apparent from God's word. Baptism of St. Paul is called the washing of the new birth, to signify how they which rightly (as all do not) receive the same, are ingrafted into the body of Christ, as by a seal be assured from God that their sins be pardoned, and forgiven, and themselves adopted for the children of God, confirmed in the faith, and do increase in grace, by virtue of prayer unto God. Although by express terms we be not commanded to baptize young children, yet we believe they are to be baptized, and that for these, among other reasons : The grace of God is universal, and pertaineth unto all ; therefore the sign or seal of grace is universal, and belongeth unto all, so well young as old—Baptism is unto us as circumcision was unto the Jews : but the infants of the Jews were circumcised ; therefore the children of Christians are to be baptized. Children belong unto the kingdom of heaven, and are in the covenant ; therefore the sign of the covenant is not to be denied them. Christ gave in commandment that all should be baptized ; therefore young children are not to be exempted. Christ hath shed his blood as well for the washing away the sins of children, as of the elder sort ; therefore it is very necessary that they should be partakers of the sacrament thereof. All Christian churches allow of the baptism of infants. They err that oppugn this truth ; as do many persons, but not after one and the same sort. Some utterly deny that infants or young children are to be baptized ; and others are of opinion that none are to be baptized which believe not first.

H. ROGERS, A.M., 1576-1615.

OCTOBER 10.

BAPTISM, SIGNIFICANT OF GRACE.

"Born of water and of the Spirit."—JOHN iii. 5.

As baptism is unto the Christians the very same in effect that circumcision was to the Jews, I mean, not the self-righteousness, or righteous-making, but only "a seal of righteousness," and a sign or token of God's favour towards us (for the outward baptism doth neither give us the Spirit of God, neither yet grace, that is to say, the favour of God, by any power or influence that it hath; otherwise should it come to pass, that whosoever were baptized, although he were an infidel, and utterly without faith, should receive this precious gift, that is, the Spirit and grace of God, which is not so;) it followeth, that not the outward washing in water saveth us, but the free grace and mere mercy of God. And as the enjoining of this outward baptism doth not save, so likewise the wanting of it (if it be not contemned of any man that is grown up in age, but he would gladly have it, if he might obtain it; as many holy martyrs in times past, prevented by death through the cruelty of tyrants, died without baptism of water, being indeed baptized inwardly with the Holy Ghost, and outwardly with their own blood; or if an infant of the Christian taken away by death, either before the birth or in the birth, or immediately after the birth, should depart before the baptism of water can be ministered unto the child) doth not condemn. This considered St. Peter right well, when he wrote in this manner: "Baptism now saveth us, not the putting away of the filthiness of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, power, and might subdued unto him" (1 Pet. iii.). Here then may we conclude that, forasmuch as the outward baptism, which is done by water, neither giveth the Holy Ghost nor the grace of God, but only is a sign and token thereof.

BECON, S.T.P., 1538-1567.

OCTOBER 11.

BAPTISM, SIGNIFICANT OF GRACE.

"He that believeth and is baptized shall be saved."—MARK xvi. 16.

Although baptism be a sacrament to be received and honorably used of all men, yet it sanctifieth no man. And such as attribute the remission of sin unto the external sign doth offend. Baptism, with the repetition of the words, is a very sacrament and sign, that the baptized creature should die from sin all his life, as Paul writeth (Rom. vi.). Likewise no man should condemn nor neglect this exterior sign, for the commandment's sake ; though it have no power to purge from sin, yet it confirmeth the purgation of sin and the act itself pleaseth God, for because the receivers thereof obey the will of his commandment. Like as the King's Majesty, that now is, immediately after the death of his father was the true and legitimate King of England, right heir unto the crown, and received his coronation, not to make himself thereby King, but to manifest that the kingdom appertained unto him before. He taketh the crown to confirm his right and title. Had all England said nay, and by force, contrary to God's laws and man's laws, with an exterior ceremony and pomp crowned any other man, he should have been an adulterous and wrong king, with all his solemnities and coronation. Though this ceremony confirm and manifest a king in his kingdom, yet it maketh not a king, but the laws of God and of the land, that giveth by succession the right of the kingdom to the old king's first heir-male in England and other realms. And the babe in the cradle hath as good right and claim, and is as true a king in his cradle uncrowned, as his father was, though he reigned a crowned king forty years. And this right of the babe should be defended and manifested, not only by the ceremony of coronation but with all obedience and true subjection. So is it in the church of Christ ; man is made the brother of Christ, and heir of eternal life, by God's only mercy received by faith, before he receive any ceremony to confirm and manifest openly his right and title.

HOOPER, BP. AND M., 1555.

OCTOBER 12.

BAPTISM, SIGN OF GRACE.

"He that believeth and is baptized shall be saved."—MARK xvi. 16.

Forasmuch as we through baptism in the faith of Christ have received Christ, and are marked out for him, having once the forgiveness of sins through the grace and gift of Christ, let us be of a virtuous life, walking innocently and in the fear of God. We are they unto whom God hath promised his grace of the Spirit, yea, and unto our children also, so far as we abide in his covenants. We learn how faithful believers use themselves in the outward sacraments. They that, being moved by the inspiration of the Holy Ghost in their hearts, do hear the eternal word preached, giving credit unto it, and gladly receiving it, these do not afterward despise the outward sacraments, which God hath instituted for the welfare of his church, but use the same with all obedience, goodwill and reverence. To use the sacraments without faith profiteth not, but rather hurteth; to be loth to use them declareth a compulsion and unbelief. For though the water in baptism be an outward thing, and cannot cleanse the soul from sin; yet the faithful do know right well, that Christ the eternal Wisdom in whom they believe, did not institute it in vain: and therefore will not they condemn or leave unexercised the ordinance of their Head, to whom they as members are incorporated by faith. For they know that Christ with these outward tokens thought to couple and knit together the members of his holy church in obedience and love one towards another; whereby they knowing one another among themselves, might by such exterior things stir and provoke one another to love and godliness. They know also that sacraments are evidences of the promise and grace of God, which they after a visible and palpable manner do set forth, declare, and represent unto us. These tokens of grace doth no man use more devoutly and with more reverence, than he that in himself is certified and assured of the gracious favour of God: as we see in Cornelius, in Paul, and in Queen Candace's chamberlain.

COVERDALE, BP., 1551.

OCTOBER 13.

BAPTISM, TOKEN OF THE COVENANT.

"One Lord, one faith, one baptism."—EPHES. iv. 5.

It is the covenant only, and not the sign, that saveth us ; though the sign be commanded to be put on at due time, to stir up faith of the covenant that saveth us. And instead of circumcision came our baptism ; whereby we be received into the religion of Christ, and made partakers of his passion, and members of his Church ; and whereby we are bound to believe in Christ, and in the Father through him, for the remission of sins ; and to keep the law of Christ, and to love each other, as he loved us ; and whereby (if we thus believe and love) we calling God to be our Father, and to do his will, shall receive remission of our sins through the merits of Jesus Christ his Son, as he hath promised. So now by baptism we be bound to God, and God to us, and the bond and seal of the covenant is written in our flesh ; by which seal or writing God challengeth faith and love, under pain of just damnation. And we (if we believe and love) challenge all mercy, and whatsoever we need ; or else God must be an untrue God. And God hath bound us christian men to receive this sign for our infirmities' sake, to be a witness between him and us, and also to put this sign upon our children ; not binding us to any appointed time, but as it shall seem to us most convenient, to bring them to the knowledge of God the Father, and of Christ, and of their duty to God and his law. And as the circumcised in the flesh, and not in the heart, have no part in God's good promises ; even so they that be baptized in the flesh, and not in heart, have no part in Christ's blood. And as the circumcised in the heart, and not in the flesh, had part in God's good promises ; even so a Turk unbaptized (because he either knoweth not that he ought to have it, or cannot for tyranny), if he believe in Christ, and love as Christ did and taught, then hath he his part in Christ's blood.

TYNDALE, M., 1536.

OCTOBER 14.

CIRCUMCISION SUPERSEDED BY BAPTISM.

"The doctrine of Baptisms."—HEB. vi. 2.

God Almighty made this promise unto Abraham, saying, "I will be thy God, and the God of thy seed after thee." This was the promise of God, which promise was confirmed by that sign and outward token of circumcision. Now the covenant or promise of God abideth ; but the circumcision, which was the sign of it, is gone and taken away by the coming of Christ, and instead thereof is ordained baptism. Our baptism is not only ordained for that cause, to know a Christian from a Turk or heathen, but it hath a further signification ; it signifieth that we must wash away the old Adam, forsake and set aside all carnal lusts and desires, and put on Christ ; receive him with a pure heart, and study to live and go forward in all goodness, according unto his will and commandment. So, I say, at that time circumcision was not only an outward bare token, but had an inward signification ; namely, that the heart of man should be circumcised from all sin, and cleansed from all wickedness. Now come to the point ; circumcision at that time was a certain, sure, infallible, and effectual token of God's good will towards them to whom it was given ; for as many as did believe the covenant of God, it did ascertain them of the good will of God towards them, that they should be delivered out of all their troubles and adversities, and that they should be sure of the help of God. So let us ever consider in what trouble and calamity soever we be, let us remember that we be baptized ; that God hath promised to help us, to deliver us from all our sins and wickedness, to be our God and Comforter. And again, let us consider our promise which we have made unto him ; namely, that we will forsake sin, the devil, and all his crafts and illusions, and cleave unto God only : and so by the remembrance of this, we shall be more ready and earnest to strive and fight against the devil.

LATIMER, BP. AND M., 1555.

OCTOBER 15.

BAPTISM NOT TO BE DESPISED.

"Cometh Jesus from Galilee to Jordan unto John, to be baptized of him."—MAT. iii. 13.

Wherefore is he [Christ] christened? Not for any spot of sin, any crumb of uncleanness in him; but for our erudition and example. For if he came to be baptized of John his servant, how necessary is baptism for us which be his servants, and defiled with original and actual trespasses! If he required baptism of him, disdain not thou to be christened of the inferior; despise not baptism, be thou never so holy, never so perfect; have no light opinion of it. If it were a light thing, Christ would not have required it for our example. Christ also fasted after baptism, and was tempted of the devil. He fasted for our example, and was tempted for our victory. He was tempted in all sin, and overcome, teaching us by his example how to overcome. The devil tempteth him with the lusts of the flesh, with lust of the eyes, and with the desire of worldly promotion. With lust of the flesh, saying, "If thou be the Son of God, speak that these stones be made bread." But Christ answereth, teaching us to fight in like case, "Man shall not live by bread only, but by every word that cometh out of the mouth of God" (Mat. iv.). He tempteth him with the lust of the eyes, bidding him cast himself down from the pinnacle, because it was written that angels had charge over him. Christ answereth, "Thou shalt not tempt thy Lord God." He tempteth him with the desire of promotion, carrying him unto the mountain and promising him the glory of the world. But he who made all the world refused worldly honour; and teacheth us that God only is to be worshipped. All sin is contained in the devil's three temptations, and all virtue in Christ's answers. The devil with three propositions would inveigle Christ in all heresies, but Christ confuteth him with three scriptures.

ROGER HUTCHINSON, 1543-1555.

OCTOBER 16.

THE LORD'S SUPPER DEFINED.

"Take, eat: this is my body, which is broken for you."

1 COR. xi. 24.

The Lord's supper is an holy and heavenly banquet, in the which the faithful christians, besides the corporal eating of the bread, and the outward drinking of the wine, do spiritually through faith both eat the body of Christ, and drink his blood, unto the confirmation of their faith, the comfort of their conscience, and the salvation of their souls. The supper of the Lord is a spiritual food, in the which Christ Jesus, the Son of God, witnesseth that he is the living Bread, wherewith our souls are fed unto everlasting life. The Supper of the Lord is an holy sacrament instituted of the Lord Jesu, to be a commemoration and a perpetual remembrance of his body-breaking and blood-shedding, yea, of his passion and death on the altar of the cross, that the faithful communicants, eating and receiving these holy mysteries (I mean the bread and wine sanctified in the body and blood of Christ) should earnestly set before their eyes the death of Christ, and all the benefits which they have received through the same; that is to say, the grace, favour, and mercy of God, remission of sins, quietness of conscience, freedom from the captivity of Satan, from the curse of the law, from the sting of death, and from everlasting damnation, the gift of the Holy Ghost, and assurance of eternal life; and that by this means they should be provoked and stirred up to magnify and praise our Heavenly Father for this his unoutspeakable kindness and exceeding great love. The Supper of the Lord is a memorial of Christ's death. Who instituted and ordained this holy and heavenly banquet which is called the Supper of the Lord? Not angel nor archangel; not King nor patriarch, nor yet mere man; but Christ Jesus the Lord, both God and man, King of Kings, and Lord of Lords.

BECON, S.T.P., 1538-1567.

OCTOBER 17.

THE LORD'S SUPPER NO SACRIFICE FOR SIN.

"Without shedding of blood is no remission."—HEB. ix. 22.

That the Lord's Supper, which men call the mass, is not a sacrifice for sin, St. Paul declareth plainly, saying, "that without shedding of blood no sacrifice can blot out sin." If Christ be sacrificed or offered in his supper, for the expiation of sin, his precious and most comfortable blood is shed again, is poured forth again; "for without bloodshed is no remission" (Heb. ix.). It must be a bloody sacrifice, not a dry sacrifice, for which sin is pardoned. "Christ," (saith Paul) "by his own blood entered once for all into the holy place, and found eternal redemption:" so that all sin, both that is past, and that which is to come, in the chosen, is and shall be pardoned by his eternal sacrifice, which was offered once for all on the cross. And sin being forgiven, as the apostle telleth, by the virtue of it, "there remaineth no more sacrifice for sin," but only a commemoration and a memorial. For the love of God, and of our own souls, let us keep and use this sacrament, and other in the church, as Christ the author of all sacraments commandeth. He mentioneth no such use or rather abuse and profanation. That is a sacrament in which God certieth us, by some outward and sensible sign, that he giveth unto us somewhat; as, for an example, in baptism there is water, which preacheth unto us remission of sins by Christ's blood. Now a sacrifice is another thing; for in a sacrifice we give, dedicate, and present something unto him. Wherefore the supper of the Lord is no sacrifice for sin, forasmuch as it is a sacrament. Mark this difference and be no longer deceived. All Christian people be *Sacerdotes* (Priests) through Christ: and ministers have no manner of sacrifice but common with the laity, both men and women, that is to say, the sacrifice of thanksgiving.

ROGER HUTCHINSON, 1543-1555.

OCTOBER 18.

THE LORD'S SUPPER. FOOD FOR FAITH THE
MOUTH OF THE SOUL.

"This do in remembrance of me."—LUKE xxii. 19.

In examining the words of Christ; I get me to the meaning and purpose for which they were spoken. And in this behalf I see that Christ meant to have his death and passion kept in remembrance. For men of themselves be, and evermore were, forgetful of the benefits of God. And therefore it was behoveful, that they should be admonished and stirred up with some visible and outward tokens; as with the Passover lamb, the brazen serpent and other like. For the brazen serpent was a token that, when the Jews were stinged and wounded with serpents, God restored them and made them whole. The Passover lamb was a memory of the great benefit of God, which, when he destroyed the Egyptians, saved the Jews, whose doors were sprinkled with the blood of a lamb. So likewise Christ left us a memorial and remembrance of his death and passion in outward tokens, that when the child should demand of his father what the breaking of the bread and drinking of the cup meaneth, he might answer him, that like as the bread is broken, so Christ was broken and rent upon the cross for to redeem the soul of man; and like as wine comforteth and fostereth the body, so doth the blood of Christ cherish and relieve the soul. And this do I gather by the words of Christ, and by the institution and order of the Sacrament: for Christ charged the apostles to do this in the remembrance of him. Wherefore thus I conclude. . . that Christ ordained not his body but a Sacrament of his body. . . Furthermore Christ's body is food, not for the body but for the soul; and therefore it must be received with the instrument of the soul which is faith. For as ye receive sustenance for your body by your bodily mouth, so the food of your soul must be received by faith which is the mouth of the soul.

OCTOBER 19.

THE LORD'S SUPPER, A SPIRITUAL FEAST.

"Jesus said unto them, I am the Bread of life."—JOHN vi. 35.

The supper of the Lord is a token of the love that Christians ought to have among themselves. For which cause it is called the Lord's Table, the Lord's Supper, a Communion of the body of Christ; and they that partake thereof, though they be many, yet are but one bread and one body. The Sacrament of the Lord's Supper is to all Christians a Sacrament of our redemption by Jesus Christ. (Mat. xxvi. 28; Luke xxii. 19, 20.)

"The body of Christ is given, taken, and eaten, after an heavenly and spiritual, not after a carnal sort" (Art. xxviii.). The regenerate have in them a double life, one carnal, the other spiritual. The life carnal and temporary they brought with them into this world; the spiritual was given unto them afterwards in their second birth through the word. The life carnal and corporal is common to all men, good and bad, and is maintained and preserved by earthly and corruptible bread, common also to all and every man. The life spiritual is peculiar only to God's elect, and is cherished by the Bread of life, which came down from heaven, which is Jesus Christ, who nourisheth and sustaineth the spiritual life of Christians, being received of them by faith. Which spiritual bread, that he might the better represent, he hath instituted earthly and visible bread and wine, for a Sacrament of his body and blood. Whereby he doth testify, that as verily as we receive the bread with the hands, and chew the same with teeth and tongue, to the nourishing of this life temporal, even so by faith (which is in place of hands and mouth to the soul) we verily receive the true body, and the true blood of Christ, our only Saviour, to the cherishing of the spiritual life in our souls, and herein is a goodly consent with the most of the reformed churches and us. "The wicked, and such as be void of a lively faith, do not eat the body, nor drink the blood of Jesus Christ, in the use of the Lord's Supper" (Art. xxix.).

TH. ROGERS, A.M., 1576-1615.

OCTOBER 20.

THE LORD'S SUPPER SIGNIFICANT OF GRACE.

"Sealed with the King's ring."—ESTHER iii. 12.

If a man wot not what it meaneth, and seeketh health in] the sacrament and outward sign ; then may he be well likened unto a fond fellow, which, when he is very dry, and an honest man shew him an alepole, and tell him that there is good ale enough, would go and suck the alepole, trusting to get drink out of it, and so to quench his thirst. Now a wise man will tell him that he playeth the fool, for the alepole doth but signify that there is good ale in the house where the alepole standeth ; and will tell him that he must go near the house, and there he shall find the drink, and not stand sucking the alepole in vain, for it shall not ease him, but rather make him more dry ; for the alepole doth signify good ale, yet the alepole itself is no good ale, neither is there any good ale in the alepole. And likewise it is in all sacraments ; for if we understand not what they mean, and seek health in the outward sign, then we suck the alepole, and labour in vain. But if we do understand the meaning of them, then shall we seek what they signify, and go to the significations, and there shall we find undoubted health. As to our purpose in this sacrament whereof we speak, we must note what it signifieth, and there shall we find our redemption. It signifieth that Christ's body was broken upon the cross to redeem us from the thralldom of the devil, and that his blood was shed for us to wash away our sins. Therefore we must run thither, if we will be eased. For if we think to have our sins forgiven for eating of the sacrament, or for seeing the sacrament once a day, or for praying unto it, then surely we suck the alepole. And by this you may perceive what profit cometh of those sacraments, which either have no signification put unto them, or else when their significations are lost and forgotten ; for then, no doubt, they are not commended of God, but are rather abominable.

FRITH, M., 1533.

OCTOBER 21.

THE LORD'S SUPPER.

"Take, eat, this is my body."—MAT. xxvi. 26.

This heavenly banquet grant me grace so now to receive as may be to my singular joy and comfort. The signs and symbols be bread and wine, to represent the invisible communion and fellowship of the same. For, as in baptism thou, O God, dost regenerate us, and as it were engraft us into the fellowship of thy Church, and by adoption make us thy children ; so, as a good householder and Father, thou dost afterwards minister meat to nourish and continue us in that life whereunto thou "by thy word hast begotten us." And truly, O Christ, thou art the food of the soul ; and therefore our heavenly Father giveth thee unto us, that we being refreshed in communicating of thee might be received into immortality. Now because this mystery is of itself incomprehensible, thou dost exhibit and give us a figure and image hereof in visible signs ; yea, as though thou paidest down present earnest, thou makest us so certain thereof, as if with our eyes we saw it. And this is the end wherefore thou didst institute this thy supper and banquet, namely, that it might confirm us, as of thy body once so offered for us that we may feed on it, and in feeding feel in us the efficacy and strength of thy one alone sacrifice ; so of thy blood once so shed for us that it is unto us a continual potion and drink, according to the words of thy promise added there, "Take, eat ; this is my body which is given for you." So that the body which was once offered for our salvation we are commanded to "take and eat," that whiles we are partakers thereof, we might be most assured the virtue of thy lively death is of force in us : whereof it cometh that thou callest the cup "the testament (or covenant) in thy blood," thou dost, as it were, renew the same as concerning the confirmation of our faith, so often as thou reach unto us this holy cup to drink of. O wonderful consolation which cometh to the godly hearts by reason of this Sacrament.

BRADFORD, M., 1555.

OCTOBER 22.

THE LORD'S SUPPER.

"He that eateth me, even he shall live by me."—JOHN vi. 57.

I say that the body of Christ is present in the sacrament ; but yet sacramentally and spiritually (according to his grace) giving life, and in that respect really, that is, according to his benediction, giving life. Furthermore I acknowledge gladly the true body of Christ to be in the Lord's Supper, in such sort as the church of Christ (which is the spouse of Christ, and is taught of the Holy Ghost, and guided by God's word) doth acknowledge the same. But the true church of Christ doth acknowledge a presence of Christ's body in the Lord's Supper to be communicated to the godly by grace, and spiritually, and by a sacramental signification ; but not by the corporal presence of the body of his flesh.—I grant that grace pertaineth to the eucharist, according to this saying : "The bread which we break, is it not the communication or partaking of the body of Christ ?" And like as he that eateth and he that drinketh unworthily the sacrament of the body and blood of the Lord, eateth and drinketh his own damnation ; even so he that eateth and drinketh worthily, eateth life and drinketh life. I grant also that there is no promise made to bread and wine. But inasmuch as they are sanctified and made the sacraments of the body and blood of the Lord, they have a promise of grace annexed unto them ; namely, of spiritual partaking of the body of Christ to be communicated and given, not to the bread and wine, but to them which worthily do receive the sacrament.—There is no promise made to him that taketh common bread and common wine ; but to him that receiveth the sanctified bread, and bread of the communion, there is a large promise of grace made ; neither is the promise made to the symbols, but to the thing of the sacrament, the flesh and blood.

RIDLEY, BP. AND M., 1555.

OCTOBER 23.

THE LORD'S SUPPER.

"My flesh is meat indeed, and my blood is drink indeed."

JOHN vi. 55

The Almighty God which prepared this feast for all the world; for all those that will come unto it, he offereth his only Son to be eaten, and his blood to be drunken. Belike he loved his guests well, because he did feed them with so costly a dish. Again, Our Saviour, the bridegroom, offereth himself at his last supper which he had with his disciples, his body to be eaten, and his blood to be drunk. And to the intent that it should be done to our great comfort; and then again to take away all cruelty, irksomeness, and horribleness, he sheweth unto us how we shall eat him, in what manner and form; namely, spiritually, to our great comfort; so that whosoever eateth the mystical bread, and drinketh the mystical wine worthily, according to the ordinance of Christ, he receiveth surely the very body and blood of Christ spiritually, as it shall be most comfortable unto his soul. He eateth with the mouth of his soul, and digesteth with the stomach of his soul, the body of Christ. And to be short: whosoever believeth in Christ, putteth his hope, trust, and confidence in him, he eateth and drinketh him: for the spiritual eating is the right eating to everlasting life; not the corporal eating. For the corporal eating hath no commodities at all: it is a spiritual meat that feedeth our souls. But I pray you, how much is this supper of Christ regarded amongst us, when he himself exhibiteth unto us his body and blood? How much, I say, is it regarded? How many receive it with the curate or minister? O Lord, how blind and dull are we to such things, which pertain to our salvation! But I pray you, wherefore was it ordained principally? Answer: it was ordained for our help, to help our memory withal, to put us in mind of the great goodness of God, in redeeming us from everlasting death by the blood of our Saviour Christ; yea, and to signify unto us, that his body and blood is our meat and drink for our souls, to feed them to everlasting life.

LATIMER, BP. AND M., 1555.

OCTOBER 24.

THE LORD'S SUPPER CONFIRMATORY OF FAITH.

"Ye do shew the Lord's death till he come."—I COR. xi. 26.

Christ ordained the sacrament of his body and blood in bread and wine, to preach unto us, that as our bodies be fed, nourished, and preserved with meat and drink, so as touching our spiritual life towards God we be fed, nourished, and preserved by the body and blood of our Saviour Christ; and also that he is such a preservation unto us, that neither the devils of hell, nor eternal death, nor sin, can be able to prevail against us, so long as by true and constant faith we be fed and nourished with that meat and drink. And for this cause Christ ordained this sacrament in bread and wine (which we eat and drink, and be chief nutriments of our body), to the intent that as surely as we see the bread and wine with our eyes, smell them with our noses, touch them with our hands, and taste them with our mouths, so assuredly ought we to believe that Christ is our spiritual life and sustenance of our souls, like as the said bread and wine is the food and sustenance of our bodies. And no less ought we to doubt, that our souls be fed and live by Christ, than that our bodies be fed and live by meat and drink. Thus our Saviour Christ, knowing us to be in this world, as it were, but babes and weaklings in faith, hath ordained sensible signs and tokens whereby to allure and to draw us to more strength and more constant faith in him. So that the eating and drinking of this sacramental bread is, as it were, a shewing of Christ before our eyes, a smelling of him with our noses, a feeling and groping of him with our hands, and an eating, chewing, digesting, and feeding upon him to our spiritual strength and perfection. This spiritual meat of Christ's body and blood is not received in the mouth, and digested in the stomach (as corporal meats and drinks commonly be), but it is received with a pure heart and sincere faith. And this faith God worketh inwardly in our hearts by his Holy Spirit and confirmeth the same outwardly to our ears, by hearing of his word, and to our other senses by eating and drinking of the sacramental bread and wine.

CRANMER, ABP. AND M., 1556.

OCTOBER 25.

THE LORD'S SUPPER CONFIRMATORY OF FAITH.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor xi. 26.

I put as much difference between the Sacraments of Christ, and all other signs and tokens not appointed for sacraments, as I do between the seal of a prince, that is annexed unto the writing or charter that containeth all the prince's right and title that he hath unto his realm, and the king's arms painted in a glass window. Such seals, annexed unto so weighty writings, be no less esteemed than the whole right, title, or claim that is confirmed by the seal, though the matter of the seal be nothing but wax, not for the value of the matter, but for the use that the matter is appointed unto. And he that would take upon him to deny the king's seal in such a purpose, and say, "It is but a piece of wax," it were no less than treason, and a very contempt of the king himself; because the king hath appointed that seal to be honourably received and reverently used of all men. And as the writings sealed doth confirm and declare the right of the owner unto all the world; so doth the sacraments confirm the assurance of everlasting life unto the faithfuls, and declareth the same to all the world. And as the matter, substance, and land itself is not corporally or really contained in the writing, neither brought (when any matter of controversy is for the land), before the judge with the writing; no more is the corporal body of Christ brought before the Church, neither with the bread, nor in the bread, nor under the bread, nor by the bread, nor before the bread, nor after the bread. But when the minister delivereth unto me the thing that is in his power to deliver, to say, the bread and wine, rehearsing the words of Christ's institution, the Holy Ghost delivereth unto my faith, which is mounted and ascended into heaven, the precious body and blood of my Saviour Jesus Christ spiritually and not corporally. So doth the merits of this precious body in heaven feed my poor wretched soul upon the earth.

HOOPER, BP. AND M., 1555.

OCTOBER 26.

ABUSE OF THE LORD'S SUPPER.

"Not discerning the Lord's Body."—1 COR. xi. 29.

Oh that St. Paul were now alive, and saw the behaviour and order of the priests at their mass ! Think ye that he would take it and account it for the Lord's Supper ? When he had espied but one fault in the holy communion amongst the Corinthians, straightway he rebuked them, and called them back to Christ's institution. "This," saith he, "I received of the Lord, and the same I gave over unto you." But if he saw the disorder that we have seen, would he not be moved as much against us now, as he was sometime against the Corinthians ? Would he not pull us back to the institution of Christ as he did them ? Would he not say unto us, Did I ever teach you to administer the holy communion in a strange language ? Did I ever teach you to receive the holy communion privately to yourselves alone ? and so to disdain and to despise your brethren ? Did I ever teach you to minister the communion to the people in one kind ? Did I ever teach you to say mass, or to receive the sacrament for the people ? Did I ever teach you the idle follies of your canon ? Did I ever teach you to offer up the Son of God unto his Father ? Did I ever teach you any other propitiatory sacrifice for sin than that Christ once offered upon the cross ? Did I ever teach you to minister the Lord's Supper, wherein the people should see nothing else but look upon and behold your doings, without any kind of knowledge or comfort ? Did I ever teach you to lift the sacrament over your head ? Did I ever teach the people to fall down thereunto, and to worship they know not what ? Be these the things that I delivered unto you ? This would St. Paul say unto us if he were now alive. Thus would he reprove us, and call us to the standard and original of the first appointing of the holy sacrament. Think thus with yourselves. What profit have I of my doings ? Christ bade me take, I take nothing : Christ bade me eat, I eat nothing : Christ bade me drink, I drink nothing.

JEWEL, BP. 1560.

OCTOBER 27.

THE LORD'S SUPPER NO MIRACLE.

"Christ sitteth on the right hand of God."—COL. iii. 1.

If the bread be turned and altered into the body of Christ, doubtless it is the greatest miracle that ever God wrought. But the apostles saw no miracle in it. Nazianzenus, an old writer, and St. Augustine, entreating of all the miracles that are in the scripture, number the sacrament for none. As for the apostles, it appeareth well that they held it for no marvel, for they never mused at it, neither demanded how it might be; whereas, in other things, they ever more were full of questions. As touching St. Augustine, he not only overtrippeth it, as no wonder, but by plain and express words testifieth that there is no marvel in it. For speaking of the Lord's Supper, and of the other sacrament, he saith these words: "Sacraments here may have their honour as things religious, but they are not to be wondered at as miracles." Moreover a little before the institution of the sacrament Christ spake of his ascension, saying, "I leave the world; I tarry but a little while with you. Let not your hearts be troubled, because I go from you: I tell you the truth, it is for your profit that I go from you; for if I go not, the Spirit of Comfort cannot come to you" (John xiv. & xvi. 7) with many other like warnings of his departure. St. Stephen saw him sitting at the right hand of his Father, and thought it a special revelation of God: but he never said, that he saw him at the communion, or that he made him every day himself. And in the Acts of the Apostles St. Peter saith, that Christ must needs keep the heaven till all be ended. Esay, Solomon, and St. Stephen say, that God dwelleth not in temples made with man's hand. St. Paul wisheth that he were dissolved and dead, and were with Christ (Phil. i. 23): not in the altar, doubtless, where he might be daily, but in heaven.

GRINDAL, ABP., 1570.

OCTOBER 28.

TRANSUBSTANTIATION DENIED.

"Flesh with the life thereof, which is the blood thereof, shall ye not eat."—GEN. ix. 4.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, we do utterly deny; and the reasons moving us thereunto are, for that it is repugnant to the plain words of scripture. For "I will not drink henceforth of this fruit of the vine," saith Our Saviour, Christ (Mat. xxvi. 29). Which fruit had it really been either the blood, or, by way of concomitance, the very body and blood of Jesus Christ, then our Lord had eaten himself; which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commandment is often given, that the blood with flesh (not of beast, much less of man) must not be eaten. "The heaven must contain Jesus Christ until the time that all things be restored," saith St. Peter (Acts iii. 21). If Christ therefore corporally, according to his humanity, be in heaven, then is he not in the sacrament. "As often as ye shall eat *this bread* (not Christ his real body) and drink *this cup* (not the real blood of Christ), you shew the Lord's death till he come;" saith St. Paul (1 Cor. xi. 20). Therefore he is not come; which he must be, being under the forms of bread and wine. Transubstantiation besides overthroweth the nature of the sacrament. For where there is no element, there can be no sacrament. Finally, it has been the occasion of much superstition and idolatry. For from hence proceeded the reservation of the transubstantiated bread for sundry superstitious purposes; hence the adoration of the bread, even as God himself, and that both of priest and people: hence the carrying about, in pompous procession, of the wafer-god; and hence the popish feast called Corpus Christi day. The right consideration hereof hath moved all the Churches reformed to shew their detestation hereof, both by their sermons and writings. Abominable therefore be the popish errors.

TH. ROGERS, A.M., 1576-1615.

OCTOBER 29.

TRANSUBSTANTIATION FALSE.

"We are all partakers of that one bread."—I COR. x. 17.

Christ our Master, well-beloved in God, nameth the sacramental wine "the fruit of the vine"; and that after the consecration. If the nature and substance of wine were disannulled, and turned into Christ's flesh, he would not so name it; for Christ's flesh is the fruit of Mary, the fruit of David and others; not the fruit of the vine. And as the wine is the fruit of the vine, and therefore it is not altered into the substance of Christ's body, which is the fruit of those fathers, from which Matth. i. and Luke iii. do fetch his stock and generation; so undoubtedly the sacramental bread is the fruit of wheat after the consecration, and in that it is a sacrament of Christ's honourable flesh. For unto this fruit he himself compareth and likeneth his body, saying: "Unless the corn which is sown in the ground do first die, it doth not increase. If it die it bringeth forth much fruit" (John xii.). And the evangelists do testify with one voice, that Christ both took and gave, and also that he brake this fruit to his disciples. What took he? Bread. What gave he to his disciples? The same that he took. And what did he break? Verily, even that which he gave them. *Ergo*, he gave them not his real body and natural flesh, which was born of the blessed Virgin; for though he died for us concerning his body, yet the said body was not then broken when he ordained his holy supper. Seeing, then, the sacramental bread, that is, after that it is a sacrament, must be broken to be distributed to such as come to God's table, how is it daily turned into the substance of Christ's honourable body, which is now impassible (*i.e.*, incapable of suffering) and in eternal glory? How can it be his real and natural flesh which was not then broken when he brake the bread?

ROGER HUTCHINSON, 1543-1555.

OCTOBER 30.

TRANSUBSTANTIATION REFUTED.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 COR. xi. 26.

Say you how came transubstantiation into the church? How it came in I cannot shew you. The husbandman, that findeth his field overgrown with cockle and ill weeds, knoweth not how they come: they grow of themselves: he soweth them not. But when or since what time it hath been received and allowed of I will tell you. It was first determined and enacted in the council of Lateran, under Pope Innocentius the Third, in the time of King John, King of England, and in the year of our Lord 1215, that is, 350 years ago and not before. Then was it first so named, and made a matter of faith, and never before. This I speak not of myself: they that maintain that error confess it, the most learned and wisest and sagest of them say it. And yet then was it no catholic faith, for it was only received in the church of Rome; the other churches over all the world received it not, as appeareth by a council holden at Florence. Therefore, if transubstantiation be a matter of faith, it is a new late-found faith, and no old and catholic faith. In the time of our great-grand-fathers it was not so taken. Afterward Pope Honorius III. commanded that it should be kept under a canopy (Anno 1226), and that the people should worship the sacrament. And after him Urbanus IV. made a new holy-day in honour of it (Anno 1265) which he called *Corpus Christi* day. And all these things have been done within these few years: for before, in the times of Augustine, Jerome, Chrysostom, and the old fathers, they were never heard of. And yet in speaking thus of the Sacrament of the Lord's Supper, and denying the strange and new learning of transubstantiation, and making it known that the bread and wine continue still that they were before, we do not conceive basely or irreverently of the sacrament: we do not make it a bare and naked token.

OCTOBER 31.

TRANSUBSTANTIATION FALSE.

"We have not followed cunningly devised fables."—2 PET. i. 16.

I would know whether that Christ's words, spoken upon the cup, were not as mighty in work, and as effectual in signification, to all intents, constructions, and purposes (as our Parliament men do speak), as they were spoken upon the bread? If this be granted, which thing, I think, no man can deny, then further I reason thus: but the word "is" in the words spoken upon the Lord's bread, doth mightily signify (they say), the change of the substance of that which goeth before it, into the substance of that which followeth after, that is, of the substance of Christ's body, when Christ saith, "This is my body." Now then, if Christ's words, which be spoken upon the cup, which Paul here rehearseth, be of the same might and power both in working and signifying; then must this word "is," when Christ saith, "This cup is the the New Testament," &c., turn the substance of the cup into the substance of the New Testament. And if thou wilt say, that this word "is" neither maketh nor signifieth any such change of the cup, although it be said of Christ, that this cup is the New Testament, yet Christ meant no such change as that; marry, sir, even so say I, when Christ said of the bread which he took, and after thanks given, brake, and gave them, saying, "Take, eat, this is my body;" he meant no more any such change of the substance of bread into the substance of his natural body, than he meant of *the change and transubstantiation of the cup into the substance of the New Testament*. And, if thou wilt say, that the word ("cup") here in Christ's words doth not signify the cup itself, but the wine, or thing contained in the cup, by a figure called *metonymy*, for that Christ's words meant, and so must needs be taken; thou sayest very well. But I pray thee here note that this word ("is") hath no such strength and signification in the Lord's words to make or to signify any transubstantiation.

RIDLEY, BP. AND M., 1555.

NOVEMBER 1.

TRANSUBSTANTIATION FALSE.

"Cunningly devised fables."—2 PET. i. 16.

I do not deny that in the Sacrament, by Spirit and grace, is the very body and blood of Christ ; because that every man, by receiving bodily that bread and wine, spiritually receiveth the body and blood of Christ, and is made partaker thereby of the merits of Christ's passion. But I deny that the body and blood of Christ is in such sort in the Sacrament as you would have it.—There is a change in the bread and wine, and such a change as no power but the omnipotency of God can make, in that that which before was bread should now have the dignity to exhibit Christ's body ; and yet the bread is still bread, and the wine still wine. For the change is not in the nature, but in the dignity ; because now that which was common bread hath the dignity to exhibit Christ's body ; for whereas it was common bread, it is now no more common bread, neither ought it to be so taken, but as holy bread, sanctified by God's word.—Christ himself calleth it bread ; St. Paul calleth it bread ; the doctors confess the same ; the nature of a Sacrament confirmeth the same : and I call it holy bread, not in that I make no difference betwixt your holy bread and this, but for the holy office which it beareth, that is, to be a figure of Christ's body ; and not only a bare figure, but effectually to represent the same. Christ made one perfect sacrifice for all the whole world ; neither can any man offer him again, neither can the priest offer up Christ again for the sins of man, which he took away by offering himself once for all (as St. Paul saith) upon the cross ; neither is there any propitiation for our sins, saving his cross only.

LATIMER, BP. AND M., 1555.

NOVEMBER 2.

TRANSUBSTANTIATION REFUTED.

"As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."—1 COR. xi. 26.

That it was very bread which Christ brake, the order of the text doth most evidently declare. But that bread remaineth in the action of the Lord's supper not only before, but also after the consecration, as they term it, St. Paul proveth manifestly by these his words: "the bread which we break," saith he, "is it not the communion," that is to say, the partaking, "of the body of Christ"? Here the holy apostle calleth the mystery of Christ's body "bread," and saith, "that we break bread;" meaning that in the Lord's supper we both break and eat bread. The blessed apostle knew nothing of this prodigious monster, "transubstantiation," which the papists, more than a thousand years after, brought forth, and delivered it to the church of Christ; and therefore he termeth bread, bread; yea, and that after it is made the mystery of Christ's body. But not only St. Paul but blessed Luke also termeth the mystery of the Lord's body "bread," whensoever he maketh mention of the supper of the Lord in his chronicle of the apostles' acts. Now, as touching the wine, it is most manifest also that there is no transubstantiation (I mean changing of the substance of wine into the substance of the natural blood of Christ), by the virtue of these words, "This cup is the new testament in my blood," &c. (1 Cor. xi. 25). For Christ himself after the words of consecration, called the mystery of his blood, the fruit of the vine-tree. Now who knoweth not, that not the blood of Christ, but wine, is the fruit of the vine? If the mystery, therefore, of Christ's blood be the fruit of the vine-tree, then is it not the natural blood of Christ, but natural wine. And here falleth down to the ground, yea, even unto hell, from whence it first of all came, the wicked doctrine of transubstantiation.

NOVEMBER 3.

TRANSUBSTANTIATION FALSE.

"Refuse profane and old wives' fables."—1 TIM. iv. 7.

Paul calleth it bread, saying, "The bread which we break, is it not the fellowship of the body of Christ? for we, though we be many, are yet one body and one bread, as many as are partakers of one bread" (1 Cor. x.). And again he sayeth, "As often as ye eat of this bread, or drink of this cup, you shall shew the Lord's death until he come" (1 Cor. ii.). Also Luke calleth it bread in the Acts, saying, "They continued in the fellowship of the apostles, and in breaking of bread, and in prayer" (Acts ii.). Also Christ calleth the cup the fruit of the vine, saying, "I shall not from henceforth drink of the fruit of the vine, until I drink that new in the kingdom of my Father" (Luke xxii.). Farthermore, nature doth teach you that both the bread and wine continue in their nature; for the bread mouldeth if it be kept long, yea, and worms breed in it, and the poor mouse will run away with it, and desire no other meat to her dinner, which are evident enough that there remaineth bread. Also the wine, if it were reserved, would wear sour, as they confess themselves, and therefore they housel the lay people but with one kind only, because the wine cannot continue, nor be reserved, to have ready at hand when need were. And surely, as if there remained no bread, it could not mould, nor wear full of worms; even so if there remained no wine, it could not wear sour; and therefore it is but false doctrine that our prelates so long have published. Finally, that there remaineth bread, might be proved by the authority of many doctors, which call it bread and wine, as Christ and his apostles did. "Surely the sacraments of the body and blood of Christ are a godly thing, and therefore through them are we made partakers of the godly nature; and yet doth it not cease to be the substance or nature of bread and wine, but they continue in the property of their own nature; and surely the image and similitude of the body and blood of Christ are celebrated in the act of the mysteries." This, I am sure, was the old doctrine which they cannot avoid; and therefore, with the scripture, nature and fathers, I will conclude that there remaineth the substance and nature of bread and wine.

. FRITH, M., 1533.

NOVEMBER 4.

TRANSUBSTANTIATION FALSE.

"Take, eat; this is my body, which is broken for you: this do in remembrance of me."—I COR. XI. 24.

Whereas they (papists) require the intent of the priest to consecrate Christ's body—forasmuch as we know not any man's intent (God only knoweth the heart), yea, the words we know not, they are so spoken in hugger-mugger—I pray you, into what a doubtfulness are we brought, whether it be the sacrament or no! In what peril are we of worshipping a piece of bread for our Christ! Is not this, trow you, sweet and comfortable gear, that a man shall always stand in doubt whether he have received the sacrament or no? Whereas they will have it bread to the eye and not to the mouth, judge then whether the taste of thy mouth is not as much to be credited as the sight of the eye, specially in that the scripture so often calleth it "bread" after the consecration, as before, I have shewed. Judge, whether Christ's body is not very petty, that it can lie in so little a room. Judge, whether Christ hath more bodies than one, when perchance the priest hath twenty or a hundred before him. Judge, whether the priest break not Christ's body in breaking of it. Judge, whether it be seemly to chew Christ's body with the teeth. Judge, whether Christ did eat his own body, yea, or no? For Christ did eat the sacrament with his disciples. Judge, whether it be seemly that Christ should be kept so in prison, as they keep him. Judge whether it be seemly that Christ's body should be so dindle-dandled and used, as they use it. Judge, whether the people, knocking and kneeling at the elevation of that they see—for they see but the forms of bread and wine, and not Christ's body, if it be as the papists feign—Judge, I say, whether the people by the papists' own doctrine be not made idolaters. Many more absurdities there be, which I purposely omit. This little is enough hereby to give you occasion to know the more.

BRADFORD, M., 1555.

NOVEMBER 5.

TRANSUBSTANTIATION FALSE.

"Giving heed to seducing spirits, and doctrines of devils."

I TIM. iv. 1.

The very body of the tree, or rather the roots of the weeds is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it) and of the sacrifice and oblation of Christ made by the priest, for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no christian heart can willingly bear them. Wherefore, seeing that many have set to their hands, and whetted their tools, to pluck up the weeds, and to cut down the tree of error, I, not knowing otherwise how to excuse myself at the last day, have in this book set to my hand and axe with the rest, to cut down this tree, and to pluck up the weeds and plants by the roots, which our Heavenly Father never planted, but were grafted and sown in his vineyard by his adversary the devil, and antichrist his minister. The Lord grant that this my travail and labour in his vineyard be not in vain, but that it may prosper and bring forth good fruits to his honour and glory! For when I see his vineyard overgrown with thorns, brambles, and weeds, I know that everlasting woe appertaineth unto me, if I hold my peace, and put not to my hands and tongue to labour in purging his vineyard. God I take to witness, who seeth the hearts of all men thoroughly unto the bottom, that I take this labour for none other consideration, but for the glory of his name, and the discharge of my duty, and the zeal that I bear towards the flock of Christ. I know in what office God hath placed me, and to what purpose; that is to say, to set forth his word truly unto his people, to the uttermost of my power, without respect of person, or regard of any thing in the world, but of him alone.

CRANMER, ABP. AND M., 1556.

NOVEMBER 6.

TEMPTATION NO EVIL THING.

"I will keep thee from the hour of temptation."—REV. iii. 10.

To be tempted is no evil thing. For what is it? No more than when the flesh, the devil, and the world, doth solicit and move us against God. To give place to these suggestions, and to yield ourselves, and suffer us to be overcome of them, this is to enter into temptation. Our Saviour Christ knew that they should be grievously tempted, and therefore he gave them warning that they should not give place to temptation, nor despair at his death : and if they chanced to forsake him, or to run away, in case they tripped or swerved, yet to come again. But our Saviour Christ did not only command his disciples to pray, but fell down upon his knees flat upon the ground, and prayed himself, saying, *Pater si fieri potest, transeat a me calix iste* ; "Father, deliver me of this pang and pain that I am in, this outrageous pain." This word, "Father," came even from the bowels of his heart, when he made his moan : as who should say, "Father, rid me ; I am in such pain that I can be in no greater ! Thou art my Father, I am thy Son. Can the Father forsake his Son in such anguish ?" Thus he made his moan, "Father, take away this horror of death from me ; rid me of this pain ; suffer me not to be taken when Judas comes ; suffer me not to be hanged on the cross ; suffer not my hands to be pierced with nails, nor my heart with the sharp spear." A wonderful thing that he should so oft tell his disciples of it before, and now, when he cometh to the point, to desire to be rid of it as though he would have been disobedient to the will of his Father. Afore he said, he came to suffer ; and now he says, away with this cup. Who would have thought that ever this gear should have come out of Christ's mouth ? What a case is this ! What should a man say ? You must understand that Christ took upon him our infirmities, of the which this was one, to be sorry at death.

LATIMER, BP. AND M., 1555.

NOVEMBER 7.

TEMPTATION EXPLAINED.

"Lead us not into temptation."—MAT. vi. 13.

"Lead us not into temptation;" that is, let us not slip out of thy lease [*sc.* leash, cord, or thong], but hold us fast; give us not up, nor cease to govern us, nor take thy spirit from us. For as a hound cannot but follow his game when he seeth it before him, if he be loose; so can we not but fall into sin when occasion is given us, if thou withdraw thine hand from us. Lead us not into temptation. Let no temptation fall upon us greater than thine help in us; but be thou stronger in us than the temptation thou sendest, or lettest come upon us. Lead us not into temptation. Father, though we be negligent, yea, and unthankful and disobedient to thy true prophets; yet let not the devil loose upon us to deceive us with his false prophets, and to harden us in the way in which we gladly walk, as thou diddest Pharaoh with the false miracles of his sorcerers; as thine apostle Paul threateneth us (2 Thes. ii.). A little thread holdeth a strong man, where he gladly is. A little pulling draweth a man whither he gladly goeth. A little wind driveth a great ship, with the stream. A light persuasion is enough to make an angry man believe that it is lawful to avenge himself, and so forth by all the corrupt nature of man. As a stone cast up in the air can neither go any higher, neither yet there abide, when the power of the hurler ceaseth to drive it; even so, Father, seeing our corrupt nature can but go downward only, and the devil and the world driveth thereto that same way, how can we proceed further in virtue, or stand therein, if thy power cease in us? Lead us not, therefore, O merciful Father, into temptation, nor cease at any time to govern us. The God of all mercy, which knoweth thine infirmity, commandeth thee to pray in all temptation and adversity, and hath promised to help.

TYNDALE, M., 1536.

NOVEMBER 8.

CROSSES GOOD FOR CHRISTIANS.

"If any man will come after me, let him deny himself, and take up his cross and follow me."—MAT. XVI. 24.

Think not that thou shalt enjoy the pleasures of this world, if you be the faithful servants of Christ. Christ shed his blood for thee, that thou shouldest not refuse to give thy blood for him. Drink the cup of bitter gall whereof Christ began to thee; and carry thy cross that thou mayest follow him. If thou be ashamed of the cross, thou art ashamed of Christ: if thou be ashamed of Christ, he will be ashamed of thee before his Father in heaven: the cross cannot hurt thee, for Christ hath sanctified it in his blood. Behold not the sword which striketh thee, but think of the crown of glory which thou shalt receive. Gold is clearer after it hath been put into the fire; be thou gold; and the fiery persecution shall not hurt thee. Let not the fear of death put out thy faith. Trust in the Lord, be strong: and he shall stablish thy heart. Frankincense when it is put in the fire, giveth the greater perfume: spice, if it be pounded, smelleth the sweeter: the earth, when it is torn up with the plough, becometh more fruitful: the seed in the ground, after frost and snow, and winter storms, springeth the ranker: the nigher the vine is pruned to the stock, the greater grape it yieldeth; the grape when it is most pressed and beaten, maketh the sweetest wine: fine gold is the better when it is cast in the fire: rough stones with hewing are squared and made fit for building: cloth is rent and cut that it may be made a garment: linen is bucked, and washed, and wrung, and beaten, and is the fairer. These are familiar examples to shew the benefit and commodity which the children of God receive by persecution. By it God washeth and scourgeth his congregation. "We rejoyce," saith St. Paul, "in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed."

JEWEL, BP., 1560.

NOVEMBER 9.

CHASTISEMENTS PROFITABLE.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—HEB. xii. 6.

Mark here diligently the merciful goodness of our good God and Father in punishing his people. Thus saith God, "I will visit you in the rod of men," that is to say, gently: and David in God's name saith, "I will visit their wickedness with a rod, and their sins with a scourge; but my mercy will I not take away from them, nor I will not hurt them, as I am a true God." Thus like a father, and not like a tyrant, he punishes to amend, and not to destroy, to save and not to condemn, for love and not for envy, to pull us from our wickedness to him, and not to make us to hate him or run from him, first by little ones, that we may avoid greater, and not in them utterly perish. The end of God's punishing this people [the Jews] so long appears here, when he saith, "You would not turn unto me, saith the Lord." For this cause then, that they should turn to him, did he send these plagues; and not for hate or harm to his people. But what a wickedness and hard hearts were these men of, that among so many threatenings, so great plagues, and in so many years they would not turn unto the Lord! God deals with us as the shepherd doth with his sheep: if a sheep run from his fellows, the shepherd sets his dog after it, not to devour it, but to bring it in again; so our heavenly Shepherd, if any of us his sheep disobey him, he sets his dog after us, not to hurt us, but to bring us home to a consideration of our duty towards this our heavenly Father and loving Shepherd. God's dogs be poverty, banishment, sickness, evil rulers, dearth, death, war, ignorance, superstition, loss of goods or friends, &c. The Lord for his mercy's sake soften our hearts, that we despise not such gentle callings, and be found in the number of such hard hearts; lest we be given up to our own lusts, and so perish in our own wickedness.

PILKINGTON, BP., 1560.

NOVEMBER 10.

ADVERSITY BETTER THAN PROSPERITY.

"In the day of adversity consider."—ECCLES. vii. 17.

Our nature is such that prosperity depraveth us. Prosperity bringeth many men unto destruction, filleth them with pride, with covetousness, maketh men negligent, dissolute, forgetful, unthankful. Again adversity maketh us lowly, gentle, diligent, circumspect, pitiful; garnisheth us with all flowers of virtue, and expelleth all sin. David, as long as he was in trouble and vexation under Saul, was in favour with God and famous among the people; but after that he reigned and governed Israel prosperously, did he not fall into murder? Did he not commit advourtry? Did he not tempt God and waxed proud of the number of his subjects? The devil is crafty. Those which he cannot supplant by adversity, he overthroweth with prosperity. The Israelites, as long as they made brick and tile in Egypt, and were oppressed of Pharaoh, they remembered God, they flourished and increased in number; but after their deliverance, after they were fed with quails and angels' food, after many glorious victories, they rebelled against Moses, their captain and governor, and were slain therefore in the wilderness, almost all. Solomon, as long as he was careful how, in his young age, he might govern his people quietly and prosperously, obtained in his dream wisdom, intelligence, and discretion to order a commonwealth. But after that prosperity, wealth, ease, honour, and plenty of all things embraced him, he became an idolater, a tenderling, a glutton, an advourter, and was filled with all iniquity, and utterly lost the favour of God. If therefore thou be in welfare and authority, beware thou be not wrapped in sin, and in the nets of the devil. Thou art not wiser than Solomon, nor stronger than David. If God scourge thee with trouble, think that as he afflicted Joseph's brethren, and Achab, and Manasses, for their amendment, that he afflicted thee also for thy erudition and commodity.

ROGER HUTCHINSON, 1543-1555.

NOVEMBER 11.

ADVERSITY A POWERFUL TEACHER.

"Before I was afflicted I went astray: but now have I kept thy word."—Ps. cxix. 67.

Thou seest what a miserable wretch man is: and how man may know his misery by the law. Howbeit, though we read it many times, we be neither the wiser, neither the better. We be not taught a deal by this mistress the law: she cannot make us good scholars. We dally and play so with the world; we live in such security and ease, that, say she what she list, we turn the deaf ear and will not hear. Therefore to make man to know himself, God sendeth another mistress to school man, *scilicet*, adversity. Then we begin to understand the law of God, that dissuadeth from sin, and then we know our misery: as David crieth, that he is not able to bear the burden of sin, if the Lord execute justice, as the greatness thereof meriteth: "If thou dost mark what is done amiss, Lord, who shall abide it?" (Ps. cxxx.). David when he felt the pains of adultery, the death of his child, the conspiracy of Absalom, the vitiating of his wives, exile and banishment, and such other calamities: in this school of misery he learned this verse, Who can sustain the ire of God? Now, though these temporal pains be more than man can support, they be but sport and dalliance in respect of the pains eternal. Howbeit, man may learn by them how much God is displeased with sin, and know himself to be, as he is, a vile piece of earth, with all his pride and pomp, and a rebel unto his Maker, as no creature else is, saving the devil and he. This inward and secret ill, rebellion of the heart, blindness of the understanding, and frowardness of will, is daily augmented by the malice of the devil and our own negligence, that regardeth not what the law teacheth, that we are only saved by the mercy of God for the merits of Christ. Our gossellers have set up liberty, and careth not at all for such a life as should and ought to follow every justified man and disciple of Christ.

HOOPER, BP. AND M., 1555.

NOVEMBER 12.

AFFLICTION PROFITABLE.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 COR. iv. 17.

Can the Head Corner-stone be rejected, and the other more base stones in God's building be in this world set by? You are one of his "lively stones": be content therefore to be hewn and snagged at, that you might be made the more meet to be joined to your fellows, which suffer with you Satan's snatches, the world's wounds, contempt of conscience, and frets of the flesh; where-through they are forced to cry, "O wretches that we are, who shall deliver us?" You are of God's corn, fear not therefore the flail, the fan, millstone, nor oven. You are one of Christ's lambs: look therefore to be fleeced, haled at, and even slain. If you were a market-sheep, you should go in more fat and grassy pasture. If you were for the fair, you should be stall-fed, and want no weal. But, because you are for God's own occupying, therefore you must pasture on the bare common, abiding the storms and tempest that will fall. Happy, and twice happy are you that God now haleth you whither you would not, that you might come whither you would. Suffer a little, and be still. Let Satan rage against you, let the world cry out, let your conscience accuse you, let the law load you and press you down, yet shall they not prevail, for Christ is "Emmanuel, that is, God with us." "If God be with us, who can be against us?" The Lord is with you; your Father cannot forget you; your Spouse loveth you. If the waves and surges arise, cry with Peter, "Lord, I perish;" and he will put out his hand and help you. Cast out your anchor of hope, and it will not cease for all the stormy surges, till it take hold on the rock of God's truth and mercy. "He that spared not his own Son for you" will not nor cannot think anything too good for you.

BRADFORD, M., 1555.

NOVEMBER 13.

AFFLICTION A PROFITABLE SCHOOL.

"Before I was afflicted I went astray: but now have I kept thy word."—Ps. cxix. 67.

Let us learn by affliction to mourn for our sins, to hate and forsake sin, for the which God doth shew his anger and displeasure against us. For when shall we mourn for our sins, if not now in the time of mourning? [*sc.* the plague.] When shall we hate them, if not now when they so grievously wound us, and bring us to present danger of double death, both of body and soul, if we flee not from them? When shall we forsake sin in our life, if we cleave to it now when life forsaketh, or is most like to forsake us? When will we awake, that we sleep not in death, if not now at the point of death? When shall we ever truly remember the last times, thereby to avoid sin, if not now at the last times themselves? Let us learn the fear of God. And when will we fear him, if not now when he punisheth us? Let us learn patience, "Knowing that affliction in the children of salvation worketh patience, patience bringeth trial, trial hope, and hope shall not suffer us to be confounded" (Rom. v.). "For the short evil of our troubles in this world, patiently taken, worketh in us an exceeding high and everlasting weight of glory" (2 Cor. iv.) in the world to come. Let us learn the contempt of this wretched life and wicked world, with all her trifling and uncertain joys, and manifold and horrible evils. For when shall we understand that this life is as a vapour, as a shadow, passing and fleeing away, as a fading flower, as a bubble rising on the water; if not now in the decaying, passing, and vanishing away of it? When shall we forsake this wicked world, if not now when it forsaketh us? Let us learn the desire of heaven and the life to come, where be both many and most great and certain joys, mingled with no evils, no plagues of famine, war, pestilence, or other sickness and miseries, whereof this wretched life is full.

GRINDAL, ABP., 1570.

NOVEMBER 14.

LOVING CORRECTIONS PROFITABLE.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings."

I PET. iv. 13.

The wind will blow God's children forwards, and the devil's darlings backward. Therefore, like God's children, let us go on forward apace : the wind is on our backs ; hoist up the sails ; " lift up your hearts and hands unto God," in prayer, and keep your anchor of faith to cast out in time of trouble on the rock of God's word and mercy in Christ by the cable of God's verity : and I warrant you. Consider that affliction, persecution, and trouble is no strange thing to God's children, and therefore it should not dismay, discourage, or discomfort us ; for it is none other thing than all God's dear friends have tasted in their journey to heavenwards. Consider what ye be by the goodness of God in Christ, even citizens of heaven, though ye be presently in the flesh, even in a strange region, on every side full of fierce enemies. But if ye shrink not but go on forwards, " pressing to the mark appointed," all the power of your enemies shall not overcome you, nor in any point hurt you. Is it not written, " Who shall separate us from the love of God ? shall tribulation, or anguish, or persecution, either hunger, either nakedness, either peril, either sword ? As it is written, For thy sake are we killed all day long, and are counted as sheep appointed to be slain. Nevertheless, in all these things we overcome through him that loved us. For I am sure that neither death, neither life, neither angels, nor rule, neither power, neither things present, neither things to come, neither high, nor low, neither any creature, shall be able to part us from that love wherewith God loveth us in Christ Jesu our Lord." Thus spake one that was in affliction, as I am, for the gospel's sake ; his holy name be praised therefor, and he grant me grace with the same to continue in like suffering unto the end.

BRADFORD, M., 1555.

NOVEMBER 15.

TO THE CROWN THROUGH THE CROSS.

"Looking unto Jesus, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame."—HEB. xii. 2.

I trust you all, my dearly beloved, will consider this gear with yourselves, and in the cross see God's mercy, which is more sweet and to be set by than life itself, much more then than any muck or pelf of this world. This mercy of God should make you merry and cheerful, "for the afflictions of this life are not to be compared to the joys of the life prepared for you." You know the way to heaven is not "the wide way" of the world, which windeth to the devil, but it is a "strait way" which few walk in: for few "live godly in Christ Jesu," few regard the life to come, few remember the day of Judgment, few remember how Christ "will deny them before his Father that do deny him" here, few consider that Christ "will be ashamed" of them in the last day which are ashamed now of his truth and true service, few cast their accounts what will be laid to their charge in the day of vengeance, few regard the condemnation of their own consciences, in doing that which inwardly they disallow, few love God better than their goods. But I trust yet you are of those few, my dearly beloved; I trust you be of the "little flock, which shall inherit the kingdom of heaven;" I trust you are of the mourners and lamenters, which shall be comforted with "comfort which never shall be taken from you;" if you now repent your former evils, if now you strive against the evils that are in you, if now you continue to call upon God, if now you defile not your bodies with any idolatrous service, used in the anti-christian churches, if you "molest not the good Spirit of God," which is given you as a gage of eternal redemption, a Counsellor and Master to "lead you into all truth, which good Spirit I beseech the Father of mercy to give to us all for his dear Son's sake Jesus Christ, our Lord:" to whom I commend you all and to the word of his grace.

BRADFORD, M., 1555.

NOVEMBER 16.

PRESENT HELP IN TROUBLE.

"The same Lord over all is rich unto all that call upon him."

ROM. X. 12.

Of certain examples of such as being in trouble, and trusting to God's merciful promises, called upon him and were delivered. And first of David, a man wonderfully exercised in worldly troubles, to his eternal health and salvation ; who confessed that God was ever his helper and deliverer, when he called upon him in trouble, sickness, or any other adversity ; and that in very many places of the Psalter. And notably and directly to this purpose, the same King David, as is testified in the 2nd book of Kings and 24th chapter, when 70,000 were in three days slain with the plague for his and their sins, making most humble confession of his offence, and earnest prayer for mercy and pardon, obtained the same, and the plague at God's commandment suddenly ceased. Ezechias and the people with him in their great distress, whereunto they were brought for their sins, called upon the merciful Lord, and he heard and help them, not remembering their sins. Jonas, when by disobedience he had offended God, and was swallowed up by the whale, yet by prayer he was delivered even out of the belly of hell, as he himself speaketh ; that none even in most desperate state should distrust in God's mercy and help. The Jews also, ever most stubborn and rebellious against God, yet when they, being afflicted most worthily, did in their distress call upon the Lord for mercy and help, he heard and relieved them, as appeareth by all the scriptures of the old Testament ; but especially and notably the 107th Psalm, which rehearseth the manifold rebellions of that nation against their Lord and God, and the sundry afflictions that he therefore sent upon them. But ever this verse, as it were the burden of the psalm or song, is oftentimes among them rehearsed : "But they cried unto the Lord in their trouble, and he delivered them from their distress."

GRINDAL, ABP., 1570.

NOVEMBER 17.

ADVERSITY, THE HAND OF GOD.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—HEB. xii. 6.

Of right faith we should believe that all punishments, tribulations, and persecution, be of the sending of God ; notwithstanding that to our judgment they shall seem many times and often to come only of the devil, or the wickedness of his ministers. As when to the holy man Job, the example of all patience, so many mischances happened together ;—The Sabees stole his oxen and asses ; the fire, coming from above, brent up his sheep ; the Chaldees drove away his camels ; the hurtling wind overthrew his sons' house, wherewith all his children were slain ;—who would not have thought, but that all this had come only of the devil, and of thieves and robbers, and that he had been so far out of God's favour, that the devil then had his full power over him ? But he, being constant in the faith of God, and knowing certainly that for all this God did bear his favour towards him, wist that all this came from him, and that the devil had no power to do any such things, saving that God would even the same. He said not, the devil owed me shame ; or, these wicked thieves have wrought me this woe ; but referred all to God, and did acknowledge that it was wrought all at his pleasure. Whose ensample all we that be the faithful people should follow as Austin testifieth, saying : "To whomsoever any thing hath befallen let him say : The Lord gave and the Lord hath taken away. For Job said not, The Lord gave and the devil hath taken away." Likewise when Samei did curse King David, who would have thought other, but that this malediction had come to so blessed a prince even from the devil ? But this chosen person of God, King David, knowing and believing that God had not withdrawn his favour from him, wist it was much otherwise ; and said unto Abisai, "Suffer him to curse, for the Lord hath commanded him to curse." We then should evermore, when any adversity cometh, knowledge therein God's power, and think it also of his sending.

CRANMER, ABP. AND M., 1556.

NOVEMBER 18.

WORLDLY PROSPERITY DANGEROUS TO THE SOUL.

"A man's life consisteth not in the abundance of the things which he possesseth."—LUKE xii. 15.

To abound with all kind of pleasures and commodities in this life is very dangerous here in this world : neither can the godly be in the danger of greater misfortunes or perils here, than when all things chance to them in every condition after their own hearts' lust, when all things flow to them even as they would have it, when they abound with pleasures, and are heaped up with all the commodities of this life. For in so great wealth of living they forget both themselves and God their Father. Misfortunes, afflictions, and perils teach us for the merciful will of God to know ourselves, our infirmity, our weakness, our nothing, our wretchedness, and to fear God, to trust in God, and earnestly to call on him ; which thing when we do, God is at hand and assists us with his present help, and so we learn both to know God and ourselves ; what great harm then canst thou [Satan] do me, if, God providing and suffering thee, thou causest me to have loss and wretchedness in these corruptible and transitory things, which are not my true heritage ? My true heritage is incorruptible, unable to be defiled, and an immortal and everlasting treasure in heaven. This treasure thou shalt not be so bold as once to handle, neither shalt thou at any time be able so to do. If thou killest my body, thou doest none other thing than bring me into the quietness of that true life that is to come ; and he which gave me body and soul unto the day of redemption, wherein he shall raise up my body out of the earth into everlasting life. In the mean season, my soul is kept well and safely with Christ. Thou therefore canst not hurt me, while my God keepeth me constant and steadfast in the faith of Christ, I have his word and promise. My Saviour Christ saith, "I know my sheep : and I give them everlasting life."

BECON, S.T.P., 1538-1567.

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NOVEMBER 19.

DANGERS OF RICHES.

"The care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful."—MAT. xiii. 22.

Why dost thou grudge and repine against rich men? Why dost thou envy, swell, and murmur against them? They are rather to be pitied than to be grudged at; rather to be lamented, than envied. Christ telleth us that they have hard access into heaven: and the apostle telleth us, that "those which desire to be enriched, be snared with many tentations." Why do we grudge that they have plenty of thorns which molest, and prick, and lead them to eternal death? Hear what the notable rich man saith in the gospel to Abraham: he crieth out, "Father Abraham, send Lazarus hither to dip his finger in the water and to touch my tongue; for I am roasted in this flame." Thou miserable man! If riches make men happy and fortunate, how camest thou hither? Thou haddest store of money, corn, and cattle; thy table was served with wine every day; and dost thou now desire a drop of water? Diddest thou not in thy royalty, despise poor Lazarus? Now thou desirest his help and presence. He lay naked at thy gate; now he hath made his bed in Abraham's bosom. Thou diddest dwell in a goodly and fair palace; now thou dwellest in hell, because thou wouldest not be God's amner [*sc.* almoner] in thy lifetime. Remember this narration, you rich men; trust not in uncertain riches; learn that no rich man is owner of his goods and lands, but God's amner and officer to distribute and deal the Lord's goods to the poor, to the lame, to the blind, to the fatherless, and motherless; and to help, with their substance and credit, all that be oppressed and wronged unto their right. For he saith by the prophet, "Gold is mine, silver is mine" (Hag. ii.); and the Psalmograph saith, "The earth is the Lord's and all that is contained in it" (Ps. xxiv.). And you that be in poverty, comfort yourselves with the ensample of Lazarus, with the ensample of God's prophets and apostles, and with the blessed example of Jesus' Righteousness.

ROGER HUTCHINSON, 1543-1555.

NOVEMBER 20.

PERISHING AND ENDURING RICHES.

“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”—1 TIM. vi. 17.

As many of us as be truly called Christians of Christ, do confess that we be redeemed by him, not through the vain and uncertain riches of this world, but through the strong and perfect obedience whereby he submitted himself unto his Father, to be obedient even unto the death of the cross. Worldly-wise men esteem worldly riches and wealth above all other things; but the wisdom of God esteemeth obedience above all things, that is to say, that a man should submit his will to God's will, that he should not desire to use anything in this world, no, not his own life, but as it shall please God and be to his glory; and to be content with that state, place, and degree, that God, the author of all good things, hath called him unto. With this sacrifice of obedience Christ did reconcile us unto his Father, humbling himself to his Father's will, even to the death of the cross; and he hath commanded all them that profess to be his disciples to follow this his example. But, alas! how far be some from this rule and example! But, Almighty God, I beseech thee, open the eyes of these blind persons, that they may once see and perceive that the true riches of Christian men be not gold, silver, or great possessions, but those things which neither “the eye hath seen, nor the ear hath heard, nor man's heart can comprehend.” Is it not a great wonder that the devil should so rob these men of their wits, that either oppress the poor, or stir commotions, that they do forget death? For if they did call to their remembrance that death every day and hour hangeth over their heads, they would not be so greedy of worldly goods. What madness is it then so to labour and toil both day and night, yea, to adventure both body and soul, for these things which be so transitory, which we be sure we shall not possess after this life, and be unsure whether we shall keep them so long or no.

CRANMER, ABP. AND M., 1556.

NOVEMBER 21.

HEAVENLY THINGS TO BE PREFERRED TO
EARTHLY.

"Seek ye first the kingdom of God, and his righteousness : and all these things shall be added unto you."—MATT. VI. 33.

"Labour not for the meat that perisheth but that remaineth to eternal life." By the "meat that perisheth," our Saviour Christ understandeth all those things which pertain to this life temporal ; by the "meat that endureth unto eternal life" he comprehendeth all those things that be spiritual, and wherewith the soul is nourished to eternal life. He doth not here forbid men to labour for those things that pertain to this life temporal, but he admonishes them to prefer those things that belong to the life eternal. So when he said to Martha, "Martha, thou troublest and busiest thyself about many things ; but there is but one thing necessary," &c., he doth not condemn in Martha her diligence in receiving of him ; but he teacheth her that she ought not to be so occupied about these external offices of civility, that in the meantime she neglect those wholesome exhortations that her sister Mary attended unto. In like manner when Christ saith, "If any man come unto me and hate not his father and mother, &c., he cannot be my disciple," his meaning is not that we should hate our parents, whom we are commanded to reverence and to love ; but he only speaketh in the way of comparison ; that is, that we be so affected towards our parents, that we prefer the love of God before them ; and that (if the case so stand) we rather forsake them for Christ's sake than Christ for their sake. Wherefore Chrysostom justly reprehendeth those that abuse these words of Christ in this place to the defence of their idleness and slothfulness ; and saith that in so doing they do but pervert the scripture ; where also he proveth by sundry places of the scripture, that it is lawful to labour for external things ; and in the end he concludeth that the true meaning of Christ is nothing else but this, that we prefer heavenly things before earthly things : according to that which is written Matt. vi.

WHITGIFT, ABP., 1583

NOVEMBER 22.

DELIVERANCE FROM EVIL.

"They cried unto the Lord in their trouble, and he delivered them out of their distresses."—Ps. cvii. 6.

Forasmuch as this word *malum* (evil) in the last petition of the Lord's Prayer doth contain all kind of evil, whether it pertain to the body or to the mind, therefore all such prayers as are for our deliverance from external perils and dangers being grounded upon that petition, are lawful, whether they be daily used or otherwise; in which sort and kind those prayers are wherein we desire to be delivered from thundering and lightning, the dangers thereof being so frequent and so terrible. Cyprian, in his exposition of the Lord's Prayer, interpreting these words, saith thus: "In the last place we put, 'But deliver us from evil;' comprehending all kind of adversities which the enemy worketh against us in this world." And a little after, "But when we say, 'Deliver us from evil,' there remaineth nothing which ought further to be desired, seeing we pray at once for the protection of God against evil; which being obtained we stand secure and safe against all things which the world and devil worketh." Augustine likewise expoundeth the same words in like sort: "When we say, 'Deliver us from evil,' we admonish to consider that we are not as yet in that good estate where we shall suffer no evil; and this which is last placed in the Lord's Prayer, is extended so far and so plainly, that a Christian man, moved with any kind of tribulation, may in this petition sigh, in this shed his tears, begin herein, continue herein, and end his prayer herein." M. Buccr, expounding the same words, saith "Satan is therefore called a tempter, because he doth tempt and exercise us; especially labouring for this, that he may withdraw us from a right faith in God; but, if he cannot bring that to pass (such is his hatred) then he doth rejoice in afflicting and molesting us with external evils; as we read that he hath done against Job and other holy men. To be delivered from bodily evils is included in this last petition."

WHITGIFT, ABP., 1583.

NOVEMBER 23.

ANGELS, MINISTERING SPIRITS.

"Who maketh his angels spirits, and his ministers a flame of fire."—HEB. i. 7.

Let us search what the scripture teacheth us of good angels and believe them. For all scripture, given by inspiration of God, is profitable to teach, to control, to amend; and it is truth (2 Tim. iii.). No man can deny angels to be creatures, and Almighty God's workmanship, as Paul witnesseth; "He maketh his angels spirits, and his ministers flames of fire" (Heb. i.). How then are they inspirations? Luke registereth, that at Christ's birth a multitude of heavenly soldiers, which were angels, sung "Glory to God on high; and peace in earth, and rejoicing to men" (Luke ii.). Therefore they be no inspirations. Did an inspiration appear to priest Zacharie, burning incense in the temple? Did an inspiration shew him that Elizabeth his wife should bear him a son? Did an inspiration make him speechless? No, truly; for the angel telleth what he is, saying, "I am Gabriel, that standeth in the sight of God, and am sent to speak unto thee." In that he saith, "I stand," and "I am sent," he declareth that he is a substance. And if Gabriel be a substance, the rest be also substances. They rejoice over every sinner that repenteth, they behold the face of the Father in heaven, they assist and bear up in their hands, they carry Lazarus into Abraham's bosom, they minister to Christ after his temptation, they delivered the law unto the Israelites, they shall come to the general judgment with Christ; and after his resurrection we shall be made like unto them (Mat. xxii.). If they be inspirations, tell me how speaking, singing, standing, sending, joy, seeing, punishing, hands, help, and infinite other things which the scripture giveth to angels, can be an inspiration, and without a substance. An angel of the Lord comforteth Agar, the Egyptian, beside the well of the Seer, and commandeth her to return to her mistress (Gen. xvi.). Abraham promiseth his servant, that an angel shall aid and further him in his journey (Gen. xxiv.).

ROGER HUTCHINSON, 1543-1555.

NOVEMBER 24.

STABILITY IN RELIGION.

"Prove all things; hold fast that which is good."—1 THESS. v. 21.

In the spiritual kingdom of Christ must the preachers and pastors encourage all sorts from the highest to the lowest, manfully to stand to that wholesome doctrine of salvation, which they have been taught out of God's holy book, and not be afraid nor change with every blast of wind, and turn with the world, as all sorts in this land have done, to the offence of God's majesty, and their great reproach, and specially of those that were the heads and should have been stays to others. Religion is not a thing at the pleasure of princes, to change as they list, (though the outward circumstances in it may be changed by them;) but it is the unchangeable will and determinate pleasure of the Almighty Lord of heaven and earth, decreed by high court of Parliament in heaven afore the world was made, and declared unto man by his prophets and apostles, in such times as his infinite wisdom thought meet, and cannot be altered by any man nor authority in any age. "I am God, and am not changed," saith the Lord; "my thoughts and my ways are not like your thoughts and ways," which are ever changeable and uncertain, but I am ever One and change not. Stick therefore fast unto the Lord, which shrinketh not away from his people, but manfully delivereth them, and by suffering we shall have the victory, as our Captain, Christ Jesus, had; for "if we suffer with him," St. Paul saith, "we shall reign with him." In bearing his cross and sufferance then standeth our conquest, not in rebelling; in dying to him, and not living to ourselves. How true it is that David said: "The Lord bringeth to nought the counsel of the heathen, and disappointeth the devices of the people; but the counsel of the Lord endureth for ever, and the thoughts of his heart throughout all ages."

PILKINGTON, BP., 1560.

NOVEMBER 25.

DEATH A NECESSITY.

"It is appointed unto men once to die."—HEB. ix. 27.

There be two causes that ought (if we be not altogether insensible) to move us to prepare for death. The one is the necessity of death: the other is the uncertainty thereof. The inevitable necessity of death is very well expressed by St. Paul in these words: "It is ordained," or it is a statute, concluded and enacted in the high court of the heavenly parliament, and such a statute as never shall be repealed, "that all men," of what estate or condition soever they be, "shall once die, and after that followeth the judgment." The wise man saith (Eccles. ii.): "The learned and unlearned both die." The ethnicks [*sc.* heathen] also did very well express this necessity of death. For Horace saith thus:

"Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres."—HOR. Carm. Lib. i. Od. iv. 13.

"Pale death, or death that maketh the most beautiful and best-coloured faces pale, doth knock as indifferently at princes' palaces as at poor men's cottages." David calleth death "the way of all flesh." But what needeth many testimonies in so plain a matter, so universally known by daily experience in all places and times? Daily experience sheweth that all are subject to death. Some note that it is not without an emphasis, and to be marked, that in the fifth of Genesis, where mention is made of the old fathers that lived, some seven, some eight, some nine hundred years, ever in the end Moses addeth these words, "And he died;" to give us to understand that live we never so long, yet at length cometh death, and maketh an end of all. If strength could have preserved from death, Sampson had yet lived; if wisdom, Solomon; if valiancy, David; if beauty, Absalom; if riches, Croesus; if largeness of dominion, Alexander the Great had yet remained alive. But what need we to seek for examples?

GRINDAL, ABP., 1570.

NOVEMBER 26.

DEATH, A GREAT CHANGE.

"I wait till my change come."—JOB xiv. 14.

We seem never to remember that great change whereof Job here speaketh; which he daily looked and longed for. And that is the change of this mortal life, looking for that great and glorious resurrection. Death is here termed a change. This change is certain: all flesh must die. The time till this change come, not long: the days of man are short and miserable. The time when this change will come, uncertain. We all must die. God gave a law to our father Adam, forbidding him to eat of the fruit; adding the penalty of death, if he did. Adam transgressed: the penalty was inflicted. The sentence of death was this: "Dust thou art, and into dust thou shalt return" (Gen. iii. 19). In our father's fall we fell, and of his punishment his children are partakers. This is a statute made by the three states: "It is appointed to all men once to die" (Heb. ix. 27). "Thou hast appointed man his bounds, which he cannot pass" (Job xiv. 5). This is "the way of all flesh" (1 Kings ii. 2). "What man is he that liveth, and shall not see death?" (Ps. lxxxix. 48). Neither King nor Kesar could ever be dispensed withal from this statute. The good King Ezekias sought and sued unto God for a dispensation; but it would not be granted: only he obtained the prolonging of his days for a few years. This law standeth fast: this debt is due unto all flesh. And the time that we have before the day of payment is not long. The days of man are short: the number of his months is known only unto the Lord. All creatures now wax old with the aged world. This is even the last hour: the world cannot continue long. Mathusela lived 969 years. If in our age we reach to 80, it is with sorrow and labour. "Thou hast made my days as it were a span long" (Ps. xc. 10); saith David. "All flesh is grass," saith the prophet, "and all glory thereof as the flower of the field" (Is. xl. 6).

SANDYS, ABP., 1576.

NOVEMBER 27.

DEATH A SLEEP.

"The maid is not dead but sleepeth."—MAT. ix. 24.

They that depart this life are not dead, they are not gone for ever. They are laid down to take rest quietly for a time. The death of a godly man is nothing else but a sleep. So saith Our Saviour of Lazarus: "Our friend Lazarus sleepeth:" "howbeit, Jesus spake of his death." So it is said of Stephen: "And they stoned Stephen, who called on God, and said, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge; and, when he had thus spoken, he slept." Whosoever dieth in the peace of conscience, he may say, I will lie down and take my rest. Thus doth the man of God repose himself. For Christ is unto him both in life and in death advantage. He goeth into his grave as into a bed; he forsaketh this life as if he lay down to sleep. He shall shake off his sleep, rouse himself, and rise again. So often then as we go to our beds, let us think of our resurrection from death. Who is sorry to go into his bed? What father lamenteth to see his child lie quietly and take his rest? Why then should we so mourn for his death? Wherein God dealeth mercifully with him, and doth translate him to the glory of the sons of God; where is no death nor fear, but we shall be made like unto the angels of God. The body rotteth in the ground: yet God preserveth it, that it shall not perish. His spirit shall return to it again, and it shall live. God is able to bring this to pass. He hath promised so to do. He hath done it already, and will do it again. The word of God is almighty. He shall but speak; and it shall be done. The trumpet shall sound; and the dead shall return to life. "I am sure," saith Job, "that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and shall be covered again with my skin, and shall see God in my flesh; whom I myself shall see, and mine eyes shall behold, and none other for me. This is my hope laid up in my bosom."

JEWEL, BP., 1560.

NOVEMBER 28.

DEATH UNCERTAIN AS TO TIME AND MANNER.

"In such an hour as ye think not, the Son of man cometh."

MAT. xxiv. 44.

Nothing doth more evidently declare the uncertainty of death, than the sudden deaths of persons of all ages and degrees, of which we find plenty, both in profane histories, and in the scriptures. The churlish rich man Nabal, who at his sheep-shearing held a feast in his house like a king, but denied to relieve David, then persecuted, and in distress, within ten days after was smitten of the Lord, and so died. Ananias and Sapphira, pretending that they gave their whole patrimony to the relief of the poor in the primitive church, but indeed reserving a portion to themselves, and so lying to the Holy Ghost, were immediately stricken of God, and so ended their lives, to the fearful example of all hypocrites and dissemblers, namely in matters pertaining to God's religion. The rich man, of whom mention is made in the 12th of Luke, that intended to pull down his barns and granaries, and to build larger, said to his soul, "Soul, thou hast provision laid up in store for many years, and therefore take thine ease, eat, drink, and be merry." But what became of him? God said unto him: "Thou fool, even this very night shall thy soul be taken from thee, and then who shall have that thou hast provided?" And who is there that hath lived any number of years, but they have known or heard of many that have died suddenly? Some sitting in their chairs, some sleeping in their beds; some have fallen down dead, going in the streets; some have fallen off from their horses; besides many other like cases, coming by fraud, force, or violence, wrought by one man against another, whereof be infinite and too many examples. Wherefore let all those whom God hath blessed with prosperity in this world, learn further out of these examples, that when they are in the highest and best state of wealth, favour, honour, and dignity, then have they most cause to be vigilant and in a readiness.

GRINDAL, ABP., 1570.

NOVEMBER 29.

PREPARATION FOR DEATH.

"Prepare to meet thy God."—AMOS iv. 12.

A very necessary matter it is for a man to prepare himself to die well and christianly; for in that resteth all; and therefore they are pronounced happy "that are in the Lord." But this preparation must be made according to the direction of God's word, not according to the device of man's phantasy. In times past men made preparations afore death, but (God knoweth) far out of square. All these preparations were preposterous. These things therefore, not being commanded of God, but also tending to the diminishing of the efficacy and virtue of Christ's cross, were more apt to kindle the unquenchable fire of hell, than to quench the phantastical fire of purgatory, which is nowhere. It is not to be denied that our forefathers were wise men, and in very many things highly to be commended; and yet lamentable it is to hear into what gross errors and superstitions they were carried by those that made a merchandise of religion, "teaching things not convenient, for filthy lucre's sake," as St. Paul foreshewed. The true preparation to die well is to live well. A few words but a long lesson. St. Augustine hath a like saying; "He cannot die evil that hath lived well; and hardly (*hardly* saith he) can he die well that hath lived evil." He saith, "*hardly*," for that no man can limit the measure of God's mercies. He may, when his merciful will is, call at the eleventh hour, as Christ our Saviour, in the parable of the workmen, sent into the vineyard, declareth. He may call at the last end of our life, as he did the thief on the cross. But that is not his ordinary way; let no man presume upon that, but let every man obey the voice of God, when he calleth him, who by his holy word calleth all men at all times, when they read or hear it. When I say, that to live well is the very best preparation to die well, let no man think that I herein go about to extol the dignity or merit of man's works, but that I understand by living well all those qualities and virtues which pertain to a true Christian man.

GRINDAL, ABP., 1570.

NOVEMBER 30.

PREPARATION FOR DEATH AND JUDGMENT.

"Prepare to meet thy God."—AMOS iv. 12.

"The day draweth near." The day of every man's particular dissolution, and the day of that general judgment of all men. Although the day of our death be uncertain, yet, because all our days are few, our first day is no sooner come, but we are sure and certain that the last draweth near. Wherefore it behoveth us continually to watch, to look for our end, and to put ourselves in a readiness for it. For as we are found in that day, so shall we find in the day after that, the day of the glorious appearing of Christ, when all secrets shall be unsealed, all faults made manifest, and every man receive a blessing or a curse, as he hath in his body good or bad. Many days are past since Christ and his apostles did count it near; therefore it must needs draw much nearer, and be even at the door. We may now say justly, "It is time to rise from sleep. Our salvation is nearer than when we believed. The night is past, the day draweth on" (Rom. xiii. 11). "Let us walk honestly therefore as in the day." We are created and redeemed to walk and serve God, in whose service, if we go not forward, we go backward; we may neither lie down nor stand still, but take pains and walk. And that "honestly" having our conversation according to our good profession. We are set as it were upon a stage: the world, angels, and men, fix their eyes upon us. And if the eyes of all these were closed, yet he to whom the night and light are all one in clearness, our eternal God, he seeth our cogitations, and searcheth our heart: he understandeth all our ways. All things lie open and uncovered unto him: he beholdeth all practices, all devices, all treacheries, all treasons, all sin. Let us walk uprightly and live honestly, as in his sight.

SANDYS, ABP., 1576.

DECEMBER 1.

PREPARATION.

"Like unto men that wait for their Lord."—LUKE xii. 36.

It is time to make ready. But here a man might ask a question, saying: "I pray you wherein standeth this preparation? How shall I make me ready?" About this matter hath been great strife. Christ our Saviour, he sheweth us how we shall make ready ourselves, saying: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting and drunkenness, and cares of this world, and so this day come upon you unawares: for as a snare shall it come upon all them that dwell upon the face of the whole world. Watch ye therefore continually, and pray, that ye may escape all those things that shall come: and that you may stand before the Son of man." We ought not to be careful for this life; we should labour and do our business diligently, every one in that estate in which God hath set him; and let us trust in God, which no doubt will send us increase of our labour. Christ saith not in vain, "Watch and pray." He would have us to be watchers, to have at all times in remembrance his coming, and to give ourselves to prayer, to that end that we may be able to stand before him at this great and fearful day: meaning that we should not trust in ourselves, but call upon God, saying: "Lord God Almighty, thou hast promised to come and judge the quick and the dead! We beseech thee to give us thy grace and Holy Ghost, that we may live so according unto thy holy commandments that when thou comest, thou havest not cause to bestow thy fearful anger, but rather thy loving-kindness and mercy upon us!" So watchful we should be, for I tell you it is not a trifling matter, it is not a money matter; for our eternal salvation and our damnation hangeth upon it. Our nature is to do all things that is possible for us, to get silver and gold; how much more then should we endeavour ourselves to make ready towards this day, when it shall not be a money matter, but a soul matter! For at that day it will appear most manifestly who they are that shall enjoy everlasting life, and who shall be thrust into hell.

LATIMER, BP. AND M., 1555.

DECEMBER 2.

DEATH TO THE FAITHFUL IN CHRIST.

"For me to live is Christ, and to die is gain."—PHIL. i. 21.

Concerning death, it is a passage to the Father, a chariot to heaven, the Lord's messenger, a leader unto Christ, a going to our home, a deliverance from bondage and prison, a dismissal from war, a security from all sorrows, and a manumission from all misery. So that the very heathen did in some places cause the day of their death to be celebrated with mirth, melody, and minstrelsy. And should we be dismayed at it, should we be afraid of it, should we tremble to hear of it? Should such a friend as it be unwelcome? Concerning that which is prepared for you after death, if I should go about to express it, the more I should do so, the further I should be from it: for "the eye hath not seen, neither the ear hath heard, nor the heart of man is able to conceive" in any point the joy, mirth, melody, pleasure, power, wealth, riches, honour, beauty, fellowship, dainties, odours, glory, wisdom, knowledge, treasures, security, peace, quietness, and eternal felicity, which you shall have and enjoy, world without end, with God the Father, the Son, and the Holy Ghost, with the angels, archangels, with the patriarchs and prophets, with the apostles and evangelists, with the martyrs and confessors, and with all the saints of God, in the palace of the Lord in heaven, the Kingdom of God, the glory of the Father. O woe to the blindness of our eyes, that see not this! Woe to the hardness of our hearts that feel not this! Woe to the deafness of our ears that hear not this, in such sort as we should do! Wherethrough we might be so far from fearing death, that rather we should wish it, crying with Simeon, "Now let thy servant depart in peace"—with Paul, "I desire to be dissolved, and to be with Christ"—with David, "When shall I come and appear before thee?" and again, "O woe is me that my habitation is thus prolonged!"

DECEMBER 3.

DEATH OUR LIFE.

"There remaineth therefore a rest to the people of God."—HEB. iv. 9.

The old christians call the death of the saints a new birth. Therefore ought we to note well this comfort, that to die is not to perish but to be first of all born aright. The death of the faithful seemeth indeed to be like unto the death of the unbelievers : but verily this is as great a difference as between heaven and earth. Our death is even as a death-image made of wood, which grineth with the teeth, and feareth, but cannot devour. Our death should be esteemed even as Moses' brazen serpent ; which, having the form and proportion of a serpent, was yet without biting, without moving, without poisoning. Even so, though death be not utterly taken away, yet through the grace of God it is so weakened and made void, that the only bare proportion remaineth. When the master of the ship thinketh he is not wide from the place where he must land and discharge, he saileth on forth the more cheerfully and gladly ; even so, the nearer we draw unto death, where we must land, the more stoutly ought we to fight against the ghostly perils. Like as he that goeth a far journey hath uncertain lodging, travail, and labour, and desireth to return home to his own country, to his father and mother, wife, children and friends, among whom he is surest, and at most quiet ; by means whereof he forceth ["lays stress upon"] the less for any rough careful path or way homeward : even so all we are strangers and pilgrims upon earth. Our home is Paradise in heaven ; our Heavenly Father is God, the earthly father of all men is Adam : our spiritual fathers are the patriarchs, prophets and apostles, which altogether wait and long for us. Seeing now that death is the path and way unto them, we ought the less to fly it, to the intent that we may come to our right home, salute our fathers and friends, embrace them, and dwell with them for ever. We have here no remaining city, but we seek one to come. Our conversation and burghership is in heaven.

COVERDALE, BP., 1551.

DECEMBER 4.

CHRIST LORD OVER DEATH.

"He that was dead sat up and began to speak. And He delivered him to his mother."—LUKE vii. 15.

When we hear that our Saviour is a doer of such wonderful supernatural works, it shall be a wondrous great comfort unto us. For by this his deed it appeared manifestly that he is a Master over death, and hath power to command him; so that death is in his dominion. For to raise a man up, whom death hath devoured already, is as much as to command death. But I tell you death is such an arrogant fellow, and proud, yea, and of so great might and strength, that he will give no man place, nor submit himself to any man, save only unto God: unto Him he must obey, and humble himself before His divine Majesty. And therefore it appeareth here that our Saviour is very God, because death, that stout fellow, must obey him; he is not able to withstand or disobey his commandments: which is a most comfortable thing unto us that believe in such a Saviour, which hath power over death. And therefore, if he hath power over death, then we shall be sure that death neither shall nor can hurt us which believe in Him, for when we believe in Him, He is able to defend us from death, hell, and the devil, so that they shall not be able, with all their might or power, to hurt us, or do us any mischief; but we shall have life everlasting. For He saith: "he that believeth in me, and though he die, yet he shall live." That is to say, "Though he depart out of this natural bodily life, yet for all that, he shall live everlastingly with me, world without end." This is now an exceeding comfort to all Christian people; for they may be assured that when they believe in Christ, and Christ taketh their parts, there shall be nothing neither in heaven nor in earth, that shall be able to hurt them, or let them of their salvation: and so we learn by this wonderful miracle, which our Saviour did before all the multitude, that he proved himself to be very God, and one that hath power over death."

DECEMBER 5.

DEATH OF JUST AND UNJUST.

"Sin, when it is finished, bringeth forth death."—JAMES I. 15.

Death verily is not a destruction of man, but a deliverance of body and soul. Wherefore, as the soul, being of itself immortal, doth either out of the mouth ascend up into heaven, or else from the mouth descendeth into the pit of hell; the body losing his substance till doomsday, shall then by the power of God be raised from death, and joined again to the soul; that afterward the whole man with body and soul may eternally inherit either salvation, or else damnation. The body of man is a very frail thing. Sickness may consume it, wild beasts may devour it, the fire may burn it, the water may drown it, the air may infect it, a snare may choke it, the pricking of a pin may destroy it. Therefore when his temporal life shall end, he cannot tell. The principal cause why we know not the time of death, is even the grace of God; to the intent that we by no occasion should linger the amendment of our lives until age, but alway fear God, as though we should die to-morrow. But as soon as the hour cometh, no man shall overleap it. Hereof speaketh Job, when he saith that "God hath appointed unto man his bounds which he cannot go beyond" (Job xiv.). Death is a penalty deserved, laid upon us all for the punishment of sin. Now is my belief in God as in my gracious Father through Jesus Christ, and sure I am, that Christ upon the cross hath made a perfect payment for all my sins, and with his death hath taken away the strength of my death; yea, for me hath he deserved and brought to pass eternal life. Wherefore, though death in the sight of my eyes, and of natural reason be bitter and heavy, yet by means of the passion and death of Jesus Christ it is not evil or hurtful, but a benefit, a profitable and wholesome thing, even an entrance into everlasting joy.

COVERDALE, BP., 1551.

DECEMBER 6.

RESURRECTION OF THE BODY.

"If the dead rise not, then is not Christ raised."—1 COR. xv. 16.

Thou demandest how this flesh, being once resolved into dust and ashes, and so into nothing, can rise again in the former shape and substance : as when it is torn with the teeth of beasts, or consumed to nothing with the flame of fire, and when in the grave there is to be found but a small and little quantity of dusty powder? I refer thee to the omnipotency of God, which the apostle spake of when he saith : "Christ hath transformed this vile body of ours to make it conformable to his glorious body, by the power wherein he can make all things subject to himself (Phil. iii. 21). Wherefore he that in the beginning, when as yet there was not a man in the world, could bring forth man of the dust of the earth, although the same man be again resolved into that out of which he was taken, I mean, into earth, as the saying is, "Dust thou art, and into dust shalt thou return again" (Gen. iii. 19). Yet, notwithstanding, the same God again, at the end of the world, is able to raise man out of the earth. For the Lord in the gospel saith plainly : "The hour shall come, wherein all that are in the graves shall hear the voice of the Son of God, and shall come forth ; they that have done good to the resurrection of life, and they that have done evil to the resurrection of judgment" (John v. 28). And now by faith we are thoroughly persuaded, as the apostle saith, "that he that hath promised is able also to perform" (Rom. iv. 21). There are moreover lively examples of this matter and most evident testimonies of the holy scripture. Jonas is swallowed up of the whale, but the third day after he is cast up again alive upon the shore out of the beast's entrails ; which is a token, that the flesh shall verily rise again. Wherefore that is not hard to be believed that in the Apocalypse is said that "the sea casteth up her dead."

DECEMBER 7.

THE RESURRECTION OF QUICK AND DEAD.

"Since by man came death, by man came also the resurrection of the dead."—1 COR. XV. 21.

"If our bodies shall not rise, then is Christ not risen," saith St. Paul, "and all preaching is vanity. But our bodies be dead through the sin of Adam, and shall be raised through the righteousness of Christ Jesus. By a man came death of soul and body, and by a man cometh resurrection of soul and body" (1 Cor. xv.). Were not many Christian men baptized over dead men's graves in the primitive church, in token that the dead should rise again? St. Paul doth nothing else but confute this damnable opinion of the Sadducees denying the resurrection. They say, "We must rise from sin if we will come to heaven, which is a merry and joyful conscience." There be two sorts of resurrections expressed in God's word, of which it is written: "Likewise as Christ was raised up from death by the glory of the Father, even so we also should walk in a new life" (Rom. vi.). This new life is resurrection from sin. Christ's raising is the other resurrection; that is, of the body, which began in Christ, the first fruits of the dead. For Paul saith, "He that raised up Christ from death, shall quicken our mortal bodies," and in another place (1 Cor. xv.), "It shall rise a spiritual body." Our Sadducees, because they either will not, or cannot perceive the difference between these two sorts of resurrection, which both are in scripture, grant in words, and deny in deed both heaven and hell, both good angels and ill; defending all resurrection to be from sin to virtue, from vice to godliness, from uncleanness to sanctification. Resurrection from sin is but a figure of the other resurrection. For Paul saith: "Christ being once raised from death," not from sin, who never sinned, "dieth no more. Likewise imagine ye also, that ye are dead concerning sin, but are alive to God" (Rom. vi.). If there be a shadow there must needs be a body.

ROGER HUTCHINSON, 1543-1555.

DECEMBER 8.

THE RESURRECTION AND ITS FRUITS.

"Which hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 PET. i. 3.

Though we be complete and made perfect through the death of Christ, while the just judgment of God is satisfied, the curse taken away, and the penalty recompensed and paid, yet saith Peter, that "we are born again through the resurrection of Jesus Christ unto a living hope." For like as Christ with his resurrection overcame death, so standeth also the triumph and victory of our faith in the resurrection of Christ. Therefore through his death is sin taken away, by his resurrection is righteousness brought again. For how could he with his death have delivered us from death, if he himself had of death been overcome? Or how could he have obtained the victory for us, if he had been destroyed in the battle himself? Therefore through death is death discomfited, and with the resurrection is life to us restored. Also in the resurrection of the Lord the immortality of the soul is grounded fast and sure. For so saith the Lord himself in the gospel: "I am the Resurrection and the life: he that believeth on me, though he were dead, he shall live: and whosoever liveth and believeth on me shall never die." Yet another fruit receive we out of the resurrection of the Lord, namely, that we are assured and out of doubt, even as if we had received writing and seal thereof, that our own bodies likewise shall rise from death; forasmuch as in the true resurrection of the body of Christ our resurrection hath a fast and immovable ground. For Paul saith: "Christ rose from the dead, and is become the first fruits of them that sleep. For by one man came death, and by One man came the resurrection of the dead. For as by Adam all die, so by Christ shall all be made alive. But every man in his own order: the first is Christ, then they that are Christ's." Now he that is the first cannot be alone: the Head also shall not forsake the members. Seeing then that Christ, the Head, is risen, it must needs follow, that we also as members must rise again. For even in the same place doth Paul conclude: "If the dead rise not again then is not Christ risen again."

COVERDALE, BP., 1551.

DECEMBER 9.

THE BODY THE PRISON OF THE SOUL.

"O wretched man that I am! who shall deliver me from the body of this death?"—ROM. vii. 24.

This body is but a prison, wherein the soul is kept; and that verily not beautiful nor bright, but most foul and dark, disquiet, frail; no dungeon, no prison, no sink, no pit may be compared in any point to be so evil a prison for the body, as the body is for and of the soul: wherethrough the children of God have been occasioned to cry and lament their long being in it. "O," saith David, "how long shall I lie in this prison?" "O wretch that I am!" saith Paul, "who shall deliver me out of this body of sin?" Which is "an heavy burden to the soul," as the wise man saith. And therefore the godly cry, "now let thy servant depart in peace." "Bring my soul out of this prison, that it may give thanks unto thee" (Ps. cxlii. 7) "O Lord." For so long as we be in this body, we cannot see the Lord; yea, it is as an heavy habitation, and depresseth down sore the spirit from the familiarity which it else should have with God. This world and life is an exile, a vale of misery, a wilderness, of itself being void of all virtues and necessities for eternal life, full of enemies, sorrows, sighings, sobbings, groanings, miseries, &c.; in danger to hunger, cold, heat, thirst, sores, sickness, temptations, trouble, death and innumerable calamities, being momentary, short, unstable, and nothing but vain; and therefore is compared to a warfare, a woman's travail, a shadow, a smoke, a vapour, a word, a storm, a tempest. But where thou art, Lord and dear "Father of mercy," there is not only no prison, no dolours, no sorrow, no sighings, no tears, no sickness, no hunger, no heat, no cold, no pain, no temptations, no dearth, no death; but all liberty, all light, all pleasantness, all joy, rejoicing, mirth, pleasure, health, wealth, riches, glory, power, treasure, honour, triumph, comfort, and all that ever can be wished or desired, in most security, eternity, and perpetuity, that may be thought not only of man but of angels and archangels, yea, above all thoughts.

BRADFORD, M., 1555.

DECEMBER 10.

THE IMMORTALITY OF THE SOUL.

"Man became a living soul."—GEN. ii. 7.

The soul, being separated from the body, ceaseth not to be that which it was ; but the body being dead, the soul abideth alive in his own essence, altogether immortal, and void of all corruption. For the death of man is not the extinguishing or destruction of the soul, but only a separation or departure from the body. Thou takest a candle out of a lantern ; thou hast taken the light from the lantern, but thou hast not put out the candle. The lantern truly, because the candle is taken away, remaineth full of darkness ; but the candle feeleth so little hurt by the removing of it, that, being taken away from the lantern, it then shineth more clearly, and casteth forth the beams of his light more at large. So truly the soul, being separated from his earthly or slimy body, doth so little feel any discommodity, that, being delivered from the trouble and burden of the body, it liveth more at liberty, and worketh more effectually. But the common sort understand not this. They see the body only among the dead, spoiled of the soul ; and because this wanteth all feeling and moving, yea, and rotteth away, they think that the whole man perisheth. Neither is the world without some shameless and ungodly wretches who have in their mouth, that no man ever returned from death or from below, who by his return proved that the souls remain alive when the body is dead. But maliciously they lie, dissembling that they know not that which certainly they know. For who knoweth not that Christ the Son of God died, and was buried, and the third day was raised again from the dead, the very self-same soul returning into his body, which before death gave his body life and ruled it ? Who knoweth not that Christ with his true body and with his reasonable and natural soul ascended into heaven, and sitteth at the right hand of the Father ?

BULLINGER, 1524-1575.

DECEMBER 11.

CARE FOR THE SOUL.

"What is a man profited, if he shall gain the whole world, and lose his own soul?"—MAT. xvi. 26.

Of very love and good-will I am the more familiar and bold to admonish you, not as distrusting you—God forbid, for I think of you as of a very child of God—but as one very careful for you, lest you should at length, through the common infirmity of our frail flesh and the manifold offences given of the world, do exteriorly as the world doth, to save your sleeve and maim your arm for ever; as those do, which for the saving of their souls jeopard goods of body and soul, in the peril of eternal damnation. If I suspected any such thing in you, gentle Master Hales, I then would go about to tell you what this life is, a smoke, a shadow, a vapour, &c.; what the glory of this life is, grass, hay; yea, how full of misery it is, and hath more aloes than honey. But, I say again, because I am well persuaded of you, my dearly beloved brother, as of any in your profession and state, I cannot but pray God to make perfect the good which he hath begun in you, and desire you, as you have begun in God, so to go forward. As your example hath done good to many, so cast not all down with a fall. Terrible is that woe which Christ threateneth to them "by whom offences do come." You know that the way of salvation is straiter than men make it. You know the soul is to be considered above all things. Happy is the loss of that bodily life, liberty and goods, by the which a spiritual life, freedom, and felicity is purchased. "What should it profit a man to win the whole world, and to lose his own soul?" Who would desire a two years' merry life for an eternal sorrow? Therefore, my dearly beloved, beware. You are now "the temple of the Holy Ghost." Defile it not for the Lord's sake, but keep it pure, not only from all uncleanness of the Spirit, but also of the flesh," as I trust you will; and cry unto your Father for his strength and aid.

BRADFORD, M., 1555.

DECEMBER 12.

THE SOUL'S ENEMIES.

"Whom resist, steadfast in the faith."—1 PET. v. 9.

Our principal and common enemies, against whom we must all jointly fight, are the devil, the world, and the flesh. The devil is strong and subtle, a roaring lion, and an old serpent, of long and great experience. So soon as we profess to be Christ's soldiers, as a malicious and fierce enemy he invadeth us. Christ himself was tempted immediately after that he was baptized. His ways of assault are these. He persuadeth to evil: he either hindereth or infecteth that which is good, that no action which we do may be pleasant in the sight of God. He tempteth and overcometh even the perfectest, as he did Adam; the strongest, as he did Sampson; the wisest, as he did Solomon. "He therefore that standeth, let him take heed that he do not fall" (1 Cor. x. 12). No perfection, no strength, no wisdom, ought to free us of this care. But we need to pray continually, "Lead us not into temptation." Our second enemy is the world; the world which is altogether set on all wickedness. The third our flesh: our flesh which rebelleth, and "lusteth contrary to the Spirit" (Gal. v. 17). Fleshly lusts "fight against the soul" (1 Pet. ii. 11). And thus we have enemies on every side, yea, and that which is most dangerous of all within us, which daily give us sore assaults. For love of the victory, and shame of this cowardliness, and fear of that dreadful and eternal¹ captivity, let us put on our armour, the girdle of truth, the breastplate of righteousness, the helmet of salvation, and the buckler of faith, a sure defence against all the fiery darts of Satan; and let us take in our hand the sword of the Spirit, the word of God, the dint whereof he dare not abide. "Resist the devil and he will flee from you" (James iv. 7). Resist him in faith, in prayer, and in the word. "Be crucified unto the world" (Gal. vi. 14), even as strangers which are not of the world.

SANDYS, ABP., 1576.

DECEMBER 13.

CLOTHED WITH CHRIST.

"Put ye on the Lord Jesus Christ."—ROM. xiii. 14.

Every man and woman ought to put on Christ : and all they that have that apparel on their backs, they are well. Nothing can hurt them, neither heat nor cold, nor wind nor rain. He that is decked with Christ is well. And first we be decked with Christ in our baptism, where we promise to forsake the devil with all his works. Now when we keep this promise, and leave wickedness and do that which Christ our Saviour requireth of us, then we be decked with him. There be a great many which go very gay in velvet and satin, but for all that, I fear they have not Christ upon them, for all their gorgeous apparel. I say not this to condemn rich men or their riches ; for no doubt poor and rich may have Christ upon them, if they will follow him and live as he commandeth them to live. For if we have Christ upon us, we will not make provision for the flesh ; we will not set our hearts upon these worldly trifles, to get riches to cherish the body withal. As we read of the rich man in the gospel which thought he had enough for many years (Luke xii.). I will not say otherwise but a man may make provision for his house, and ought to make the same ; but to make provision to set aside God's word and serving of him, that is naught : to set the heart so upon the riches, as though there were no heaven nor hell. How can we be so foolish to set so much by this world, knowing that it shall endure but a little while ? For we know by scripture, and all learned men affirm the same, that the world was made to endure six thousand years. Now, of these six thousand be passed already five thousand five hundred and fifty-two, and yet this time that is left shall be shortened for the elects' sake, as Christ himself witnesseth. Therefore let us remember that the time is very short. Let us study to amend our lives, for die we must.

LATIMER, BP. AND M., 1555.

DECEMBER 14.

PURGATORY A FOND CONCEIT.

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—JOHN V. 24.

The Scripture maketh mention of two places where the dead be received after this life, of heaven and of hell, but of purgatory is not one word spoken. Purgatory was wont to be called a fire as hot as hell, but not so long during. But now the defenders of purgatory within this realm be ashamed so to say; nevertheless, they say it is a third place; but where or what it is, they confess themselves they cannot tell. And of God's word they have nothing to show, neither where it is, nor what it is, nor that it is. But all is feigned of their own brains, without authority of scripture. I would ask of them then, wherefore it is, and to what use it serveth? For if it be to no use, then it is a thing frustrate and in vain. Say they, it is a place of punishment, whereby they be purged from their sins, that depart out of this life not fully purged before. I cannot tell whether this saying be more foolish, or more contumelious to Christ. For what can be more foolish than to say, that pains can wash sins out of the soul? I do not deny but that corrections and punishments in this life is a calling of men to repentance and amendment, and so to be purged by the blood of Christ. But correction without repentance can nothing avail; and they that be dead be past the time of repentance; and so no correction or torments in purgatory can avail them. And what a contumely and injury is this to Christ, to affirm that all have not full and perfect purgation by his blood, that die in his faith! Is not all our trust in the blood of Christ, that we be cleansed, purged, and washed thereby? And will you have us now to forsake our faith in Christ, and bring us to the pope's purgatory to be washed therein; thinking that Christ's blood is an imperfect lye or soap that washeth not clean? If he shall die without mercy that treadeth Christ's blood under his feet, what is treading of his blood under our feet, if this be not?

CRANMER, ABP. AND M., 1556.

DECEMBER 15.

PURGATORY FALSE.

"The blood of Jesus Christ his Son cleanseth us from all sin."

I JOHN i. 7.

Paul saith (Heb. x.) that Christ with one oblation hath satisfied for our sins, for we are hallowed (saith he) by the offering of the body of Christ Jesus, which was once done upon the cross, and with that one oblation hath he made them which are hallowed perfect for ever. Now, if this be true that we are made perfect by the oblation of his own body upon the cross, then is purgatory in vain; for if he have so purged us, what need we another purgation? If we be made perfect through him, what need have we after this life to be purged? If he have satisfied for us, why seek we another satisfaction? Why leave the fountain of living water, and seek our refreshing out of polluted pools, and especially since the head-spring is so ready at hand? If we must make satisfaction unto God for our sins, then would I know why Christ died: think ye that his blood was shed in vain? This is, no doubt, if there were any other way unto the Father than through Christ's blood, whether purgatory, or sacrifices, or what thou canst imagine, then was his death not necessary. But, alas! what unkindness is that, so to deject the precious blood of Christ, and to set his gracious favour at nought! If there be any means by the which I may satisfy for my sins, I need no redeemer, nor yet any favour, but may call for my right and duty. And so were there no need of Christ's blood, mercy and favour. But what may be more blasphemous unto Christ's blood and his free redemption? Christ is able fully and for ever, to save them that come unto God by him, seeing he ever liveth to make intercession for us (Heb. vii.). If he be able, fully and for ever to save us, why run we from him and seek another purgatory? If he make intercession for us, then is it like that he is no cruel stepfather towards us, but rather that by all means he seeketh our health: why fly we from him that offereth himself so lovingly to us?

FRITH, M., 1533.

DECEMBER 16.

PURGATORY FALSE.

"Passed from death unto life."—JOHN v. 24.

God hath promised by his word that the souls of the just be in God's hand and no pain shall touch them ; and again he saith, "Blessed be they that die in the Lord. For the Spirit of God saith, that from henceforth they shall rest from their pains." And is God no truer of his promise but to punish that which he promiseth to pardon? Consider the matter by your own cases. If the King's Majesty should pardon your offences, and after would cast you into prison, would you think that he had well observed his promise? For what is to pardon your offences, but to pardon the punishment for the same? If the King would punish you, would you take that for a pardon? Would you not allege your pardon, and say you ought not to be punished? Who can then, that hath but a crumb of reason in his head, imagine of God that he will after our death punish those things that he pardoned in our life-time? Truth it is that Scripture maketh mention of paradise and Abraham's bosom after this life ; but those be places of joy and consolation, not of pains and torments. But yet I know not what subtle sophisters use to mutter in men's ears to deceive them withal. David, said they, with many other were pardoned of their offences, and yet were they sore punished after for the same of God ; and some of them so long as they lived. Well, be it it were so. Yet after their lives they were not punished in purgatory therefore : but the end of their lives was the end of their punishment. And likewise it is of original sin after baptism, which although it be pardoned, yet certain pains thereof continue so long as we live. But this punishment in our life-time is not to revenge our original sin, which is pardoned in baptism, but to make us humble, penitent, obedient to God, fearful to offend, to know ourselves, and ever to stand in fear and awe : as, if a father that hath beaten a wilful child for his faults should hang the rod continually at the child's girdle, it should be no small pain and grief to the child, ever hanging by his side.

CRANMER, ABP. AND M., 1556.

DECEMBER 17.

PREPARATION FOR JUDGMENT.

"Prepare to meet thy God."—AMOS iv. 12.

As the scripture witnesseth, we shall all come before the judgment of Christ, and there receive every one according to his deserts; after his works he shall be rewarded of Christ, which shall be at that time their judge: and there shall be signs and tokens before his glorious and fearful coming: for then he shall come to judgment. His first coming into this world was to suffer his painful passion, and to deliver mankind out of the bondage and dominion of the devil. But when he cometh again he will come after another manner of wise than he did the first time; for he will come with great power and might, with the host of heaven, with all the angels of God, and to sit at the audit and judge of all men. And this is most certain, that he will come; but we cannot tell when, or at what time his coming shall be. For the day of his coming is hidden from us, to that end that we should be ready at all times. Therefore, I desire you, for God's sake, make you ready, put not off your preparation. For seeing that we be certain that danger and peril shall come upon us, all they that be wise and godly will prepare themselves, lest they be taken suddenly unawares, or unready. And therefore I say, this day is hidden from us to the intent that we ever should be ready. For if we should know the day or the hour, at what time he would come, no doubt we would be careless, we would take our pleasure as long as we might, till at such time as we should depart. And therefore, lest we should be made careless, this day is hidden from us: for the angels of God themselves know not the hour or moment of this great and fearful day. Neither did Christ himself know it as he was man; but as he is God he knoweth all things; nothing can be hid from him, as he saith himself: "The Father sheweth me all things." Therefore his knowledge is infinite else he were not very God.

LATIMER, BP. AND M., 1555.

DECEMBER 18.

THE JUDGMENT.

"We shall all stand before the judgment seat of Christ."

ROM. xiv. 10.

Christ shall come in the clouds of the heaven with most high glory, and with most honourable and reverend majesty, waited on and beset with the company and multitude of holy angels. And at the horrible sound and dreadful blast of trumpet all the dead that have lived from the creation of the world to that day, shall rise again with their souls and bodies whole and perfect, and shall appear before his throne to be judged, everyone for himself, to give account of their life, which shall be examined by the uncorrupted and severe Judge according to the truth. St. Paul teacheth that they which then shall remain alive shall suddenly be changed and made new (1 Cor. xv.) so that the corruption of their bodies being taken away, and mortality removed, they shall put on immortality; and this change shall be to them instead of a death, because the ending of corrupted nature shall be the beginning of a nature uncorrupted. Ought the godly at thinking upon this judgment to be stricken and abashed with fear? No. For he shall give the sentence, which was once by the Judge's sentence condemned for us, to the end that we, coming under the grievous judgment of God should not be condemned but acquitted in judgment. But the ungodly which either have not feared the justice and wrath of God, or have not trusted in his clemency and mercy by Christ, and which have persecuted the godly by land and sea, and done them all kinds of wrong, and slain them with all sorts of torments and most cruel deaths, shall, with Satan and all the devils, be cast into the prison of hell appointed for them, the revenger of their wickedness and offences, and into everlasting darkness, where, being tormented with conscience of their own sins, with eternal fire and with all and most extreme execution, they shall pay and suffer eternal pains.

NOWELL, DEAN OF ST. PAUL'S, 1560.

DECEMBER 19.

THE JUDGMENT.

"We shall all stand before the judgment seat of Christ."

ROM. xiv. 10.

After this I beheld (saith St. John) in secret mystery an Imperial throne, or seat of estate, fair, splendid, and beautiful. None other is this than the judgment seat of the Lord. Great it is, for the majesty and power of him that shall sit thereupon is of inestimable magnificence and greatness. From the aspect of whose fearful countenance shall both the earth beneath and the other elements above flee away. A terrible fire shall go before the judge to burn up his enemies on every side. The places of them that lived here superstitiously and voluptuously shall no more after that be found. Never shall they resort again hither to their old wanton pleasures. Of their beautiful cities shall not one stone be left upon another. Their proud painted synagogues, as dust in the wind shall be scattered away from the earth. Neither shall the sky, nor yet the ground beneath, be as it was, but both they shall be renewed and changed. These shall be delivered from corruption, and so appear both a new heaven, and a new earth, according to the expectation of the creatures. Immediately after that (saith St. John) the Judge thus sitting upon the seat of his eternal Majesty, I saw still in mystery after the blast of the trumpet, that all they which were dead arose out of the earth; and that both high and low, great and small, good and bad, King and beggar, prelate and ploughman, tyrant and persecuted innocent; yea, the sucking babe that died in the cradle, so well as the aged man. All they seemed unto me to stand before their general Judge, Jesus Christ, to whom the everlasting Father had given over his whole judgments, which there appeared as he was indeed, a very Omnipotent God. "All we shall appear" (saith Paul) "before the Judgment-seat of Christ, that every one of us may receive according to that he hath done, be it good or ill." And the books of reckonings (which are the several consciences of men) were open before the Judge.

BALE, BP., 1553.

DECEMBER 20.

THE SECOND ADVENT.

"Then shall they see the Son of man coming in a cloud with power and great glory."—LUKE xxi. 27.

St. Paul to the Thessalonians setteth out the coming of Christ and our resurrection ; but he speaketh in the same place only of the rising of the good and faithful that shall be saved. But the holy scripture in other places witnesseth, that the wicked shall rise too, and receive their sentence of Christ, and so go to hell, where they shall be punished world without end. Now St. Paul's words be these : " This say we unto you in the word of the Lord, that we which shall live, and shall remain in the coming of the Lord, shall not prevent (come before) them which sleep. For the Lord himself shall descend from heaven with a shout, and the voice of the archangel and trump of God, and the dead in Christ shall arise first : then we which shall live, even we which shall remain, shall be caught up with them also in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words." By these words of St. Paul it appeareth, that they which died in the beginning of the world shall as soon be saved by Christ as they which shall be alive here at the time of his coming. I would have you to note well the manner of speaking which St. Paul useth ; he speaketh like as if the last day should have been come in his time. Now when St. Paul thought that this day should have been come in his time, how much more shall we think that it shall be in our time ! For no doubt he will come, and it is not long thereunto ; as it appeareth by all scriptures which make mention of this day. It will come, but it shall come suddenly, unawares, " as a thief in the night." For a thief when he intendeth a robbery, to rob a man's house, to break up his chests, and take away his goods, he giveth him not warning. So, no doubt, this last day will come one day suddenly upon our heads, before we be ware of it.

LATIMER, BP. AND M., 1555

DECEMBER 21.

THE SECOND ADVENT.

"Looking for and hasting unto the coming of the day of God."

2 PET. iii. 12.

He shall come down with majesty from heaven ; the trumpet of God shall sound, and be heard from the one end of heaven to the other ; and whosoever shall hear it shall quake for fear. Then shall he be the Judge over all flesh. Then he shall shew himself to be King of Kings and Lord of Lords. Then shall he not come in humility, meekness, and mercy ; but with dread and terror of judgment and justice : not with twelve poor apostles ; but with twelve thousand angels to attend upon him : not in the preaching of the gospel, and calling sinners to repentance ; but in the sound of a trumpet, wherewith all the corners of the earth shall be amazed. Then shall he not say, "Come unto me all ye that travail and be laden ; and I will refresh you." "I am sent to the lost sheep of Israel." But, "You have been ashamed of me and my word before men ; therefore now will I be ashamed of you before my heavenly Father." Then shall they that despised the word of God know what they despised ; and the blasphemers shall reap the fruit of their blasphemy. Then shall every eye see him. "They shall see him whom they pierced through : " they shall see his wounds, which they did not regard. They shall see his sword ready drawn to slay all his enemies, and shall fall down for fear of him that sitteth upon the throne, and of the Lamb. But the hearts of the righteous shall rejoice. They shall lift up their heads, and see Him in whom they have trusted. Then they shall say : "This is the day which the Lord hath made : let us rejoice and be glad in it." "And the dead in Christ shall rise first." The earth shall open and yield forth her dead bodies ; that so they may be ready with us that remain to go before the presence of our Judge. "Which are dead in Christ?" Who are they? They whom he chose out of this world, and which have chosen God for their portion ; whom God hath sealed unto the day of redemption : which have said, "Christ is to me both in life and death advantage." And, "I live ; not I now, but Christ liveth in me." And again, "Whether we live or die we are the Lord's."

JEWEL, BP., 1560.

DECEMBER 22.

THE LAST DAY.

"Lift up your heads; for your redemption draweth nigh."

LUKE xxi. 28.

Let us ever have in remembrance this (the last) day, that it will be a heavy day unto them that be wicked; and again, a joyful, pleasant day unto them that have no delight in wickedness. Therefore Christ saith: "When ye see these things, then hold up your heads;" that is to say, "Be merry and rejoice;" for our redemption is come nearer than it was before. What! Hath he not redeemed us by his death and passion? How chanceth it then, that our redemption is come nearer? Truly, Christ redeemed us before, indeed by his death and passion: yet it appeareth not unto us who it is that shall be saved or damned; for we see the good and the bad bear both the name of Christians. Good and bad, faithful and unfaithful, are baptized in the name of Christ; so likewise they go to the communion, so that there is no great difference here in this world between the elect and reprobate: for the very unfaithful give alms, and do such outward acts which seem unto us to be good, and to be done with a good heart, when it is nothing less. So that, I say, we cannot tell, so long as we be here in this world, which be elect, and which not. But at the last day, then it shall appear who is he that shall be saved; and again, who shall be damned. And therefore Christ saith, "our redemption draweth near;" that is to say, it shall appear unto the whole world that we be the children of God. Therefore his coming will be a glad and joyful coming unto the faithful, for they shall be the children of God; they shall be delivered and rid out of all miseries and calamities. But the unfaithful shall fall to desperation at that day; they that take their pleasures here, they that remember not this day, they shall be condemned with the irrevocable and unchangeable judgment of God. And though this great and general day come not in our time, yet let us consider that we shall die, and that we have but a short time to live here in this world. And as we die so we shall rise again.

LATIMER, BP. AND M., 1555.

DECEMBER 23.

THE FAITHFUL AT THE JUDGMENT-DAY.

"The righteous shall inherit the land, and dwell therein for ever."—Ps. xxxvii. 29.

The number of the faithful that shall remain at Christ's coming shall not be many. So saith Christ, "When the Son of man cometh, shall he find faith on the earth?" St. John, prophesying of that day, saith: "The Sun was as black as sackcloth of hair, and the moon was like blood" (Rev. vi.). The beauty of the church shall be defaced: the light of the gospel shall be put out. Then shall few be left of those that shall behold the glory of God. These shall give witness unto the truth. And albeit they be but few, yet are they enough to condemn the ungodliness of the wicked. We shall not go in crowds; for we shall be but few. We shall then be in the body, and live in this world, and look up, and see these things; yet, when the Lord shall come, we shall not prevent them that sleep. Although we live, and they were dead, yet shall they be as ready as we. Why? "For the Lord Himself shall descend with a shout," &c. Here is laid before us the true manner of the terrible judgment of God. For our better understanding, let us compare heaven with earth, and the judgment of God with the judgment of men. The judges sit on high, accompanied with noblemen and justices, attended on with constables and bailiffs, and the state and presence of the country. The thief is brought forth pinioned and bound in chains and fetters. The poor wretch standeth in great fear: his conscience accuseth him, and saith, Thou didst steal, thou art worthy to die. The voice of the judge is as a blast of thunder; the face of the judge terrible to him as hell-fire. But the innocent that is wrongfully imprisoned and hath not offended, he seeth himself clear, his conscience excuseth him, and therefore rejoiceth at the coming of the judges. He thought it long before they came. These, saith he, will strike off my shackles and set me at liberty. Their voice unto him is as the voice of life: he beholdeth them; and they are as the angels of God. Such shall be the shew and sight of the Son of God.

DECEMBER 24.

THE WICKED AT THE JUDGMENT DAY.

"The wicked shall be turned into hell, and all the nations that forget God."—Ps. ix. 17.

Touching the state of men that shall live in the end of the world Christ saith : "As the days of Noah, so likewise shall the coming of the Son of man be." You remember the story, when dreadful plague of rain and tempest fell when all the world was drowned. Vice and ungodliness increased. God's wrath was kindled against them. As it was in the days of Lot, and as it befel to Sodom and Gomorrha, they lived and increased in filthiness. The angel of God departed from them. Lot went out from among them ; and fire came down from heaven and consumed them to ashes, and carried them down quick into hell : there was no father left to lament his child, no child left to lament his father—so shall it be at the coming of Christ. He shall come as a thief, suddenly, when no man looketh for his coming ; He shall come at such season when men's hearts will be asleep, and think not of him. St. Peter saith : "There shall come in the last days mockers, which will walk after their lusts, and say, Where is the promise of his coming ? for since the fathers died all things continue alike from the beginning of the creation." They scorn the threatenings of God's judgment. When shall the world come to an end ? We have winter and summer, rain, snow, day and night, as before. The sun keepeth his course ; the floods run ; the trees bear fruit ; all things are as they have been. O, saith Peter, know this, that God hath made the heaven and earth, and all the furniture in them. They are his creatures : he doth hold them up, and doth preserve them by the power of his word. When God shall withdraw his word, they shall decay and have an end. As for our Lord, he shall come and not tarry : at his coming heaven shall depart away as a scroll, that is rolled, the element shall melt with heat, and the earth with the works that are therein shall be burnt up and consumed before his face. Deceive not yourselves with lying words. "So shall the coming of the Son of man be."

JEWEL, Bp., 1560.

DECEMBER 25.

HEAVEN AND HEAVENLY THINGS.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I COR. ii. 9.

O my soul, lift up thyself above thyself; fly away in the contemplation of heaven and heavenly things; make not thy further abode in this inferior region, where is nothing but travail and trials, and sorrow, and woe, and wretchedness, and sin, and trouble, and fear, and all deceiving and destroying vanities. Bend all thine affections upward unto the superior places where thy Redeemer liveth and reigneth, and where thy joys are laid up in the treasury of his merits, which shall be made thy merits, his perfection thy perfection, and his death thy life eternal, and his resurrection thy salvation. Esteem not the trifling pleasures of this life to be the way to this wealth, nor thy ignominious state here to be any bar to prevent thee from the full use and joyful fruition of the glory there prepared for thee. I am assured that though I want here, I have riches there; though I hunger here, I shall have fulness there; though I faint here, I shall be refreshed there; and though I be accounted here as a dead man, I shall there live in perpetual glory. That is the city promised to the captives whom Christ shall make free, that is the Kingdom assured to them whom Christ shall crown; there are the joys prepared for them that mourn; there is the light that never shall go out; there is the health that shall never be impaired; there is the glory that shall never be defaced; there is the life that shall taste no death; and there is the portion that passeth all the world's preferment. There is the world that never shall wax worse; there is every want supplied freely without money; there is no danger, but happiness, and honour, and singing, and praise, and thanksgiving unto the heavenly Jehovah, "to him that sitteth on the throne," "to the Lamb" that here was led to the slaughter, that now "reigneth"; with whom I "shall reign," after I have run this comfortless race through this miserable earthly vale.

BRADFORD, M. 1555.

DECEMBER 26.

LIFE EVERLASTING.

"The end everlasting life."—ROM. vi. 22.

Souls are made partakers of this eternal life immediately after they are departed out of the bodies, as the Lord himself witnesseth, saying, "He that believeth in the Son of God shall not come into judgment, but hath escaped from death to life" (John v. 24). As for the bodies, they are buried and do putrefy; and yet so, notwithstanding, that they shall not be without life for ever; but they shall then at length be received into eternal life, when, being raised up, they shall after the time of judgment be caught into the air, there to meet Christ, that they may for ever be with the Lord. For then do the souls return out of heaven, every one to his own body, that the whole, perfect, and full man may live for ever both in soul and body. For the soul of Christ dying on the cross did out of hand depart into paradise, and the third day after returned to the body, which rose again and ascended into heaven. Even as, therefore, eternal life came to the Head, Christ, so shall it also come to all and every member of Christ. Now, whereas Paul, citing Esay, saith, "What the eye hath not seen, nor the ear heard, nor hath at any time come into the heart of man, that hath the Lord prepared for them that love him" (1 Cor. ii. 9). I suppose verily, if all were said touching eternal life that might be spoken by all the men of all ages that ever were or shall be, yet that scarcely the very least part thereof hath or shall be thoroughly touched. For howsoever the scripture doth with eloquent and figurative speeches, with allusions and hard sentences most plainly shew the shadow of that life and those joys; yet, notwithstanding, all that is little or nothing in comparison to speak of, until that day do come wherein we shall with unspeakable joy behold God himself, the Creator of all things, in his glory, Christ our Saviour in his majesty, and finally all the blessed souls, all the host of heaven.

BULLINGER, 1524-1575.

DECEMBER 27.

THE CITY OF OUR GOD—NEW JERUSALEM.

"John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—REV. xxi. 2.

As concerning the city, or worthy congregation of the Lord, the curse that the earth had in the work of Adam shall clearly be taken from it. Never more from henceforth shall therein be any thing that God is not pleased with. For Christ hath redeemed her from the curse of the law. If painful adversity, loss of goods, detriment of fame, sickness, persecution of body, or any other troublous cross happeneth, it is evermore for the best to them that are faithful. As his true servants here shall they worship him in spirit and in verity, and so serve him in a sincere faith, performing such godly works as he has prescribed unto them, and not such as men's fantasies have dreamed. They shall so mortify their old man, destroying the body of sin, that no longer shall he obey the concupiscence, nor become a captive servant unto wickedness here; but now delivered from sin, they shall do on a new man, which is rightly fashioned of God, and so become his servants in righteousness; and in the world to come they shall serve him according to the knowledge that they shall have then, which now is incomprehensible and unspeakable. Having the Spirit of Christ, they shall see his face of Salvation in the mirror of faith, which is to have knowledge of his Godhead. And after this life they shall behold him in glory, like as he is indeed, much more perfectly than did Jacob, which saw him face to face. Moreover so shall these his servants respect his visage, that whatsoever they do here in word or in deed, they shall do it with all godly fear, lowliness, and reverence, always thinking him to behold their deeds. They shall also perceive his glorious name to be written on their foreheads, or registered in their faith, feeling the sweetness thereof to their salvation. "Consider" (saith St. John) "how lovingly the Father doth use us." Not only here do we bear the name of his children, but also there shall we be sure to be his sons indeed.

BALE, BP., 1553.

DECEMBER 28.

THE GLORIES OF THE CELESTIAL CITY.

"The city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—REV. xxi. 23.

No manner of night or darkness of human doctrine shall appear any more in that city. But having Christ and his verity, all unprofitable doubts, fantasies, errors, lies, and false miracles, shall these citizens detest there; and after this life are no such matters to be looked for, all things then being clear and perfect. Though they sometime were darkness, yet are they now light in the Lord, and will walk still therein as the children thereof till they come to the God of gods in the everlasting Sion. There shall they have need of no candle, or of wisdom borrowed of men; nor yet of the material sun, which ministered light to the day; by whom is meant the high science of philosophers. All these mists set apart, the merciful Lord above, which is the omnipotent God, giveth them a light sufficient. His eternal Son is unto them such a clear shining cresset, as no great blast can extinguish, nor cloud with dark shadow blemish. Of most tender mercy sent he that day-spring from above, to direct their feet here in the way of his peace. And, after this laborious pilgrimage, in the sabbath of perpetual quiet shall he lighten them thoroughly with his most glorious presence, and with him shall they reign for ever and ever in full felicity and glory continuing. In this life beginneth the kingdom through faith, but there shall it be performed in the perfect sight of the Godhead. The proud reign of tyrants is here but for a time, the less it is to be feared. The meek reign of the righteous continueth for ever, the more it is to be sought for and desired. The fruits that are here very hard and sour unto them, shall there be inestimably sweet, gentle, beautiful, perfect, and pleasant, having their full ripeness. No need shall it be then to run by sea and land for the wisdom, power, and glory of Christ; for in that day shall they be with every one present. Scarce is it here in comparison to that it shall be there, as one drop of water to the whole sea, or as an handful of sand is to the whole earth.

DECEMBER 29.

THE MILLENNIUM.

"They shall be priests of God and of Christ, and shall reign with him a thousand years."—REV. xx. 6.

Upon such godly-disposed persons hath the second death of the soul (which is eternal damnation) no manner of power nor effectual jurisdiction. For no damnation can be unto them which are in Christ Jesus, not walking after the flesh. Though they have been great sinners, yet shall not their sins be to them imputed : but in the resurrection of the righteous they shall rise to immortality, and be as the very angels in heaven. He that hath taken from them the power of death, shall make them sure of the eternal inheritance with God. They shall surely be the chosen priests of God the everlasting Father, and of his eternal Son, Jesus Christ, which are of the first resurrection. Though they be here in the flesh, yet fight they not after the flesh ; but they shall follow the governance of the Spirit, and give over their bodies for a living sacrifice holy and acceptable unto God. And thus shall they reign with Christ, their merciful Saviour and Redeemer, for the space of a thousand years. None other took they all that long season for their spiritual Messias, their eternal King, their high bishop for all, their master, their Lord, their guide, their light, and the Shepherd of their souls. None other would they acknowledge but him for their Mediator and Atonement-maker, neither Moses, nor Samuel, Noe, Daniel, nor Job, John Baptist, Mary, nor Peter. He only was unto them all wisdom, righteousness, holiness, and redemption. In none other name could they find health and salvation but alone in his. In Christ's kingdom is none outward priesthood, nor sacrifice to be made for sin : for he hath with one oblation for all fully satisfied for the sins of his elect number for ever. The office of a christian man now is only to offer up himself by the denial of himself and by the mortification of his flesh. The duty of a minister in Christ's congregation is with all study and diligence to labour in the holy word of God.

DECEMBER 30.

THE RIVER OF LIFE.

"He shewed me a pure river of water of life."—REV. xxii. 1.

None other can I suppose this river to be by the search of the scriptures, but the flowing verity, the word of salvation, or the effectual doctrine of Christ's Holy Spirit. That is the sweet flood of Eden, which pleasantly floweth through Paradise and visiteth the four quarters of the world. This is that wholesome and delectable water, which daily comforteth and preserveth the spiritual Jerusalem from all contagious maladies. This running flood with his rivers on every side rejoiceth the city of God, which is the habitation of the Highest. All full of quickness is it, springing into the life everlasting. Here is it the spiritual comfort of God's children, there shall it be the inestimable glory of the saints. "To whom shall we go, Lord" (saith Peter) "but unto thee? For only hast thou the words of eternal life." So clear is this water as the pure crystal that is without spot. Much farther from corruption is the sincere word of God, than is the fine silver that is seven times tried in the fire. "The laws of the Lord are perfect, and quicken the soul; his testimonies are true, giving wisdom to babes. His statutes are right, rejoicing the heart; his precepts are pure, giving sight to the eyes; and his judgments are altogether righteous." The nature of this water is none other but evermore to cleanse, evermore to revive, and evermore to make whole and perfect. For only doth it issue from the Majesty of God, it proceedeth out from the sempiternal throne of the Father, and so floweth forth in the plenteous abundance of the Lamb, Jesus Christ and of his godly Spirit. With him is the well of everlasting life. They that walk in his light shall be free from darkness for ever. They shall thoroughly enjoy the abundance of those things that his house is full of, and he shall give them drink out of the full-flowing river of his eternal pleasures.

BALE, BP., 1553.

DECEMBER 31.

SAFE HOME.

"Set your affections on things above, not on things on the earth."

COL. iii. 2.

Worldly things are but momentary, they have no continuance : though they be never so precious, yet are they soon decayed : "To day as a beautiful flower, to-morrow as the withered grass ; now as the burning fire, and by and bye as the dead and quenched ashes" [Chrysost.]. Therefore saith St. Paul (Gal. vi.), "He that soweth in the flesh shall reap corruption of the flesh ; but he that soweth in the Spirit shall reap eternal life of the Spirit." That is those that labour for such things as pertain to the flesh shall reap only that which is mortal and tarrieth not ; but those that labour for things pertaining to the Spirit reap that that continueth for ever. Worldly things, how pleasant soever they are and delectable, yet in the end they wax loathsome. Yea the perfectest pleasure that can be in worldly things is mixed with sorrow. Riches are got with labour, kept with carefulness, and lost with grief. "What will it profit a man to win the whole world, and to lose his own soul ?" or what shall he gain, if he feed and pamper his body with delicates, and suffer his soul to perish for hunger ? We are but strangers in this world, and therefore we must so behave ourselves as those that are in a strange country, who though they provide for things necessary for a time, yet their desire and intent is to return home to their own natural country again ; even so we though we enjoy those things that are needful for this present life, yet must we not so fix our minds upon them, that we be withdrawn from that earnest desire that we have to return to our own country. These and a great number reasons more, may be given why we should prefer heavenly things before earthly things. Necessary, therefore, is this exhortation of Christ : "Labour not for the meat that perisheth, but that remaineth to eternal life, the which the Son of man will give unto you.

WHITGIFT, ABP., 1583.

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